

# AMERICA

## THE FAITH IN THE PHILIPPINES

Lino Banayad

## CHANCES FOR TAXES?

Vernon E. Brink

## OUR CATHOLIC DAILIES

Edoardo Marolla

## WILL THE CONSUMER COME INTO HIS OWN?

Sister M. Thomasine, O. P.

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BOOKS  
REVIEWED:

APPEASEMENT'S  
CHILD

HUMAN  
COMEDY

HARVEST  
OF MY YEARS

W. B.  
YEATS

- AND  
OTHERS

## A CATHOLIC REVIEW OF THE WEEK

VOLUME LXVIII

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NUMBER 25

## FOR THE MOBILIZATION OF ALL ACTIVE CATHOLICS

American Catholics are Catholic Americans. They adore and serve their God; they treasure their Catholic Faith; they are proud of their American Nation, and utterly loyal to it, in war and in peace.

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## AMERICA

A CATHOLIC REVIEW OF THE WEEK

MARCH 27, 1943

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### WHO'S WHO

LINO BANAYAD, S.J., reviews the crisis in the Catholic apostolate in the Philippines brought on by the war, and the great work to be done when peace returns. Mr. Banayad, a native Filipino, is a theologian at St. Mary's College, St. Marys, Kansas. . . . To bet or not to bet away the national debt was the question put by the Gallup Poll. VERNON E. BRINK presents the Poll's findings, and a discussion of the concrete measures proposed for raising Federal revenue by means of a national lottery. Mr. Brink is a graduate of Minnesota, and a contributor to many magazines—including *Nation's Business* and *Forbes*. . . . EDOARDO MAROLLA, editor and publisher of the *Catholic Writer Yearbook*, protests the ado about how to start a Catholic daily, when a number of flourishing Catholic dailies (edited and read by foreign-language groups in the Chicago-Milwaukee area) are setting a fine example. Mr. Marolla has written for many publications and is, politically, chairman of the Iron County (Wisconsin) Progressive Party Committee. . . . BENJAMIN L. MASSE presents his second and concluding chapter on the Sword of the Spirit plan. . . . SISTER M. THOMASINE, O.P., Ph.D., as teacher of economics at Rosary College, Lake Forest, Illinois, has a long and active record of interest in consumer problems. She now sees the battered consumer, after taking it meekly on the chin for years, rise and, with Government guidance, organize for post-war cooperation as well as fair-shares now. . . . SISTER DOLORICE, O.P., teaches and conducts a school library in Milwaukee. The present article supplements her keen remarks about the comics in her article, *Combating the Comics—One Way*, in the January 9 issue.

# COMMENT ON THE WEEK

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**Feed the Famine-Stricken.** This Review has consistently urged that relief be sent to the starving nations of Europe. No American tradition is deeper-rooted than this, that wherever earthquake, flood or famine strikes, at home or abroad, we give of our abundance to those who are in dire need. But we are not being asked to do even that, at this moment. Our Government is being urged to enter into arrangements to allow neutral countries to bring food to the starving peoples in their own ships. The stock objection that it would enable the Axis to drain those countries further of food falls to the ground in the face of facts. The work of the societies for Greek relief, and of the Friends in Unoccupied France, shows that the plans are feasible. The argument that starvation will lead to speedier revolt—as, for instance, in the French Revolution—overlooks the fact that Europe today is starved to an extent undreamed of in 1789, and that the revolt would be against a well-organized military machine. Are we going to sacrifice the lives of millions on the altar of a theory? The food is there; the ships are there; and children sicken and waste and die, while we talk.

**Crisis in Wage Controls.** By the time this is in print, the demands of the United Mine Workers on the Northern and Southern bituminous coal operators may be in the hands of the War Labor Board. There does not seem to be the slightest chance that the negotiators will reach a satisfactory agreement. John L. Lewis, in terms sufficiently sulphurous to exclude the suspicion that he may be bluffing, has announced that the miners must have their blanket two-dollar-a-day wage increase, "no more, no less"; that he scorns the War Labor Board and the "Little Steel" formula; that "without a negotiated contract" the miners will not trespass on the operators' property, beginning April 1. To all of which the operators reply that they are willing to discuss such demands as are negotiable, but that the blanket wage increase, since it is forbidden by the law of the land, is not matter for negotiation. There the deliberations rest, completely deadlocked. It is difficult not to sympathize with the miners, who are enthusiastically behind Mr. Lewis in this struggle, as well as with thousands of other workers who are being cruelly squeezed at the present time between the soaring cost of living and the "Little Steel" formula. On the other hand, Mr. Lewis deserves only censure for his intemperate criticism of those charged by Congress and the President with the onerous task of heading off the evils of inflation. And his threat to shut down the mines unless his demands are granted is utterly reprehensible and, it is to be hoped, not approved by the rank and file. But the cruel problem remains, John Lewis or no John Lewis, and will re-

main even if a way is found to raise the wages of the miners wherever these are substandard, and to remove such inequalities as exist. The fact is that the cost of living has not been stabilized, and that too many in Congress do not seem to care whether or not it ever is. No wonder the workers are up in arms.

**The Coudert School Report.** Some recommendations of the Coudert Legislative Committee report on New York City's public-school system have broad intentions. One proposal is that pupils in elementary schools be promoted every two years instead of twice a year. This would permit reduction of oversize classes (and of disciplinary crises) and also provide for advancement of pupils within the biennial period according to individual rates of progress. Enrichment of academic studies in vocational schools is recommended on the ground that their present overemphasis on education for a living sets up invidious distinctions between them and academic high schools. And so, the report alleges, comes a rift in the democratic way of life. The report, of course, looks toward a lessening of school costs. This goal will be easier to attain because of the continuing decline in enrolments, which the committee estimates will reach 185,045 within the next five years. While the report concerns only New York City schools, it is indicative of trends of thinking which may be duplicated elsewhere.

**Spanish Fears.** Editorial pens have, for the past two weeks, been shaking wildly or wonderingly over Francisco Franco and his Spain. An important segment of maritime workers voted against carrying goods to his country. Public meetings have denounced him for more and more Fascism and called for action against his regime. Meanwhile the State Department goes on quietly with its far-sighted policy, and our Ambassador in Madrid plays the part of a genuine representative of our country. Speaking to the Spanish Cortes on March 17, General Franco unrolled a doleful prospect for the future. With past experiences uppermost in his mind, he predicted there would be no short war, and saw Stalin still committed to universal revolution, despite all assurances to the contrary. The idea that any sort of agreement might be reached with Russia, which would obviate such an indefinite prolongation of revolution, was not proposed, and he warned against "artificial optimism"—although in a previous address he had acknowledged that Russia had gone over to a species of National Socialism. Apparently the only way, in General Franco's mind, that the rest of the world could ever come to terms with the Soviet Union, would be to conquer it by force, and this conquest would take a good many years, in the shape of an in-



definitely prolonged struggle between vast opposing blocs of nations. He looked to Spain, however, to keep out of the struggle, and "unveil to the belligerents a horizon of hope." To Americans, the renewed assurance to keep Spain out of the war is the better part of Franco's language. Our Government does wisely in encouraging and assisting him steadily to maintain that extremely practical course of action.

**Hopes for Russia.** But must the issue with Russia or Stalin be so determined? William Henry Chamberlin, who is about as cool a head in these matters as this country has produced, warns in the March *Harper's* that "the pendulum of American opinion about Russia has swung erratically from left to right without ever stopping at the center of objective realism." He sees no love for the four freedoms in the ruthless, Oriental Soviet governmental machine. But he is convinced that the ordinary Russian people as a whole have not been associated "with the intrigues and killings that reflected the fierce struggle for power at the top." It is the plain people of Russia, along with the plain people of all other lands, who, in the long run, will make the most powerful resistance to the giants, all the giants, that battle for world supremacy; who, as shown in Leningrad, in Chungking, in other martyred cities, will not surrender to "all the mechanized powers of darkness." Two things the giants cannot face: the resistance of a completely outraged humanity; the compulsion of an international order that frankly recognizes the spiritual nature of man. That these are possible, is not "optimism," but realism. Being possible, they make uncertain the dismal certainty of the prophets of never-ending war.

**Elephant and Mouse.** If the artist returns, he may explain to us that little water-color which hung upon the wall of the New England barn he turned into a studio. The Navy said he was "missing," and that means that if he really is missing to us who knew him, he is now with God who made him. But he never told us just why he painted the trembling elephant so very large and the cocky mouse so very small. The tiny mouse has reduced the huge monster to abject terror, and the mouse is so minute that all it has room for is a couple of little ears and no space for a smile. Moreover, no elephant ever opened quite such enormous eyes upon a mouse. Most of the other paintings in the studio were carefully and lovingly explained, this one taken for granted. Yet for us who knew the artist there was a simple interpretation. What, after all, are danger, and dreadfulness, and loneliness, and death itself, to the man who loves God, and home, and country? No need for heroics. In his heart he knows he is but a little man, and there are times when his heart is the heart of a mouse. But the dread things are but elephants, after all, and the worst of them shake and shiver with helplessness when God's infinite majesty and power confront them in the person of the man who can offer his life in the course of duty.

**Erlich and Alter.** Some sixteen years ago, Europe and both the Americas were ringing with the names of two men who were lying under sentence of death in Massachusetts. In France, Henri Barbusse, Romain Rolland and others took up the cause of Sacco and Vanzetti. Hostile demonstrations were arranged in Italy, Spain, France, Mexico and Central and South America. American embassies were bombed. Governor Fuller of Massachusetts was the center of a storm that covered three continents. The Sacco-Vanzetti case inevitably offers itself as a contrast to the execution of Henryk Erlich and Victor Alter by the Soviet Government. Prominent labor leaders in Poland, anti-Nazis and Socialists, these men were important enough for the Polish Government to ask for their release when they were first arrested. Now, two months after their execution, the Soviet has tardily announced the fact, alleging pro-Axis propaganda as the motive. No evidence is offered for this allegation against two dead men except the word of the Soviet Government. Liberals and Socialists who knew Erlich and Alter declare the charge ridiculous. What the world has seen of criminal procedure in Russia, with this case as a climax, makes the *New Republic* grimly remind American liberals that they have too easily been blinded to the absence of three of the Four Freedoms in Russia.

**Terminus to Term Talk.** You might call this comment a term paper; what we really want to establish by it is our agreement with James A. Farley on a topic that has troubled the waters some and will stir them more. He suggested, in his Saint Patrick's Day talk in Cincinnati, that politics be shelved till next year. He quoted approvingly former Governor James M. Cox, of Ohio, who said:

The bull's-eye of our every endeavor must be to win this war, and win it in ways and methods clearly above the suspicion of politics. This question can well wait at least a year. The American people will cross the bridge when they see the water.

The fourth term will be no less a center of storm than was the third. This is not the time to try to ride out two storms at once. A year from now the hurricane may be over; then will be time enough to trim our sails to the March wind of a fourth term. We recommend this meteorological note to all those (to change the metaphor) who are engaged in sending up trial balloons.

**Puerto Rico.** The more one considers President Roosevelt's proposal of March 9 that the organic law of Puerto Rico be amended at once to permit the people to elect their own Governor, the more one is impressed by it. As long as this Dependency is ruled by a Governor appointed by the President with the consent of the Senate, and having a veto power over the acts of the Insular Legislature, there is bound to be much misunderstanding and dissatisfaction—no matter how wise or sympathetic the Governor may be. On the other hand, to grant complete independence to the Island, as Senator Tydings has suggested, would seem to be a cruel sort of kindness, since without help from the



United States, at least for the immediate future, Puerto Rico would starve to death. Furthermore, it is doubtful whether more than a tiny minority of the people want independence at this time. The President's plan of widening the area of self-government gradually is, for the present, much more humane and realistic. In his message to the Senate, Mr. Roosevelt revealed that he had appointed a committee of eight, four from the United States and four from Puerto Rico, with Secretary of the Interior Ickes as Chairman, to study and recommend revisions in the organic law. The Puerto Rican delegation represents fairly the leading political parties there, and the presence of Governor Tugwell and the Rev. Raymond A. McGowan among the American members is an assurance that the problems of the Island will receive expert and sympathetic attention from the Mother Country. Quick action by the Senate, once the Committee has made its recommendations, will show the world that we know how to apply the Atlantic Charter as well as to talk about it.

**Cardinal Hinsley.** The death of Arthur Cardinal Hinsley, Archbishop of Westminster and Primate of the Catholic Church in England, is a cause for worldwide sorrow. Named to the See of Westminster on the death of Cardinal Bourne in 1935, Arthur Hinsley was immediately recognized as a fitting Archbishop in a distinguished line that included men like Wiseman, Manning and Vaughan. Already physically weakened by his onerous duties as Apostolic Delegate to Africa—a land in which he was keenly interested until the very end—Cardinal Hinsley was called upon to face the bitter problems of economic depression, and the still more bitter problems of total war. In neither case did he flinch from responsibility and, by his energetic interest in social reform and his courageous support of the anti-Nazi cause, he gave his flock intelligent, challenging Christian leadership. Wherever the dignity and rights of human personality were denied and persecuted—as they were in Russia, in Spain, in Mexico, in Germany—there Cardinal Hinsley could be found breaking a lance for the sacred traditions of Christendom. Toward the defense of those traditions, he was willing to work, without any concession to principle, hand-in-hand with other religious groups. The respect in which he was held by men of all faiths has been well expressed by Everett R. Clinchy in the following tribute to the dead Cardinal:

In the passing of Cardinal Hinsley, England has lost a clear interpreter of the issues in this war. The Roman Catholic Church has lost a courageous mind and a great leader. Anglicans, Protestants and Jews of all lands have lost an understanding and cooperative friend.

Cardinal Hinsley is gone, but the works he left behind will continue to influence the minds and souls of men. Not the least of these is the Sword of the Spirit movement—perhaps his most precious contribution to a post-war world more in keeping than the pre-war world with his own heart's desire and the longings of Christian men everywhere.

## UNDERSCORINGS

MARYGROVE COLLEGE of Detroit recently acted as host to 600 young men and women, in a regional conference of the National Federation of Catholic College Students. The students conducted the bulk of the discussion, but their efforts were high-lighted by speeches of three notable figures: Archbishop Edward Mooney on "Moral Reconstruction," Governor Harry F. Kelly on "Social Reconstruction," and their national director, Father Paul Tanner, on "Cultural Reconstruction."

► A hero of moral reconstruction was Lieutenant John Washington, U. S. N., Catholic Chaplain. His ship torpedoed, he calmly put his life-jacket round a frightened young soldier. "As the survivors pulled away in lifeboats, they saw him quietly kneeling in prayer as the ship went down."

► The Bishop of St. Augustine, Most Rev. Joseph P. Hurley, reflecting views expressed in these columns by Chaplains in the services, made an impassioned plea for more Chaplains in his pre-Lenten conference to his clergy. Despite our efforts and the generous number of volunteers, we are far below the quota allotted to us by our Government.

► Meanwhile, in New Orleans, the Archbishop, Most Rev. Joseph F. Rummel, urged missions in behalf of the Negro race as "America's mission responsibility Number One." Three hundred thousand are Catholics, among thirteen million in our country.

► In Paterson, New Jersey, the pre-Lenten letter of the Bishop, Most Rev. Thomas H. McLaughlin, established a union of all youth work under the official Catholic Youth Organization. Every parish is to form a youth council, to promote the welfare, instruction and leadership of youth in our social life.

► *Laetare* Sunday, April 4, has been set as the date for an appeal for funds to support the Bishops' War Emergency and Relief Committee. Through the contributions of the Faithful, the episcopal committee has already been able to do untold good in a war-torn world.

► In Havana, the Cuban Federation of Catholic Youth celebrated its fifteenth anniversary. The Federation, inspired by Brother Victoriano, F.S.C., today has 250 centers and a membership of 6,000 young men and women.

► Peru began a similar movement, when, on March 8, Dr. Victor André Belaunde gave an inspiring address to a youth convention. A Faculty member of Peru's two leading universities, San Marco and the Catholic University, this scholar stated that "religion is the generating force of culture," that "faith is the perennial fountain of youth, happiness and serenity."

► In Argentina the Bishop of Mendoza, Most Rev. Alfonso M. Buteler, delivered a challenging Pastoral. "The relative perpetuity of nations depends upon the conformity of their statutory principles with God-given principles relating to human society and the constitution of such societies." He pleaded for religious instruction in the public schools.

## THE NATION AT WAR

THE high tide of the Russian effort to recapture the Ukraine was reached on February 21. The Russian army from Caucasia passed Rostov on February 14. Being stopped a short distance beyond by the Axis line which circled around the Ukraine mining and industrial area, armored troops were sent around to the north, and got in the rear of the Axis line west of the Mius River, not without hard fighting. Another Russian force, flushed with the capture of Kharkov on the 17th, pushed southwest to help their Caucasia army and, on the 21st, reached the two important cities of Pavlograd and Lozovaya. They seemed to be in a fair way of reaching the Dnieper River, and cutting off the south force of the Axis. Unfortunately the Russians were none too strong; their infantry was far behind with much of the artillery. The advance forces were weak. Just at this time, Axis forces had completed their withdrawal in the south. As they had retreated they had destroyed railroads and bridges expressly to prevent the Russians from coming on too rapidly. On February 22 the Axis front line turned around and attacked the Russians who had cut in behind them. At the same time, an entirely new and large Axis force attacked the same Russians from the other side. In a severe fight, as reported in this column last week, the Russians were pushed back across the Donets River near Izyum. The Russians state that the crossing was under severe bombing and shelling, and they must have lost heavily. The Axis now marched on Kharkov. Another hard battle followed. The Germans moved around the north side of the city, and came in from the east side in the rear of the Russians. The main Russian army, which was south and west of the city, took to flight and, at the price of severe losses, seems to have escaped. Up to March 15, the Axis had made an advance of 50 to 100 miles.

The Russians claim that this reverse was brought about by German troops arriving from France, which would not have happened had the Allies opened a second front. Axis troops in occupied territories do not remain there permanently. In turn they go out and fight, as do troops maintained in Germany itself for that purpose. Troops withdrawn from the fighting front take their place. This kind of exchange is standard. A second front would have made no difference, unless all the troops in Germany had been absorbed in battles.

The German withdrawal before Smolensk continues, Vyazma being given up on March 12. Russian attacks, which had been persistent near Orel and Leningrad, have died down. This may be due to high losses, or more probably because troops are being sent south towards Kharkov. Present indications are that fighting will decline in the north, and increase in the south.

In Tunisia there has been minor fighting. The Axis has slightly improved its position opposite Bizerte, and has lost in the south. Its numerous small attacks have resulted in delaying the advertised Allied offensive, which was expected to have started early in March. COL. CONRAD H. LANZA

## WASHINGTON FRONT

IT was more than a coincidence that four Senators, two Democrats and two Republicans, introduced a post-war resolution just while Foreign Secretary Eden was here to discuss inter-Allied Nations affairs with the President. It has been obvious for some time that Britain's policy for the peace will be one thing if the Senate goes one way and quite another thing if the Senate goes another way. It is also quite understandable that Britain would like to know now, before it is too late, what way the Senate's mind is turning.

The interesting and significant thing about the incident, however, lay in quite another direction. It uncovered the fact that the Administration is going to take the phrase about "the advice and consent of the Senate" in making treaties quite seriously this time and thus avoid the mistake that ruined Wilson's peace. This was made quite clear by the cautious but sympathetic reception which the resolution received from both the President and Democratic Senatorial leaders. It was an almost infallible sign that the whole thing had been arranged in advance.

What this means in practice, of course, is that, whatever the relations may be between them on domestic matters, the President is determined to keep on good terms with the Senate as a whole on foreign affairs. What is an even better sign is that the Senate is at present, at least, disposed to keep on good terms with the President, as long as he recognizes and observes its prerogatives. In other words, the "advice and consent" is going to be a continuing affair from here on out, and not merely, as it was with Wilson, a matter of asking the Senate to rubber-stamp what the President has previously determined to do.

If this interpretation is correct, and this observer believes it is, then the importance of the incident cannot be over-estimated. There is, first of all, the fact that the initiative came from the Senate and that it was a Republican who headed it. Secondly, it does not make a great deal of difference what the exact wording of the resolution may be at the end of the debate. The President can afford to let the concrete proposals of the resolution be watered down to almost nothing, provided that the basic thing remains, a bridge built and kept open between the Senate and the President. As long as this communication holds, the President can have every confidence that he can guide the Senate step by step along with him so that there will be unanimity at the end.

Such a happy result will immeasurably increase our power in the peace negotiations. There will be many things which we shall want which our allies will be reluctant to grant. They will watch our Senate very closely, and may even attempt to influence it and, if our negotiators are not backed up by it, they will be at a disadvantage. On the other hand, solidarity between President and Senate will immensely strengthen our hand. It will do no harm at all that Anthony Eden will have witnessed the start of this at first hand. WILFRID PARSONS



# THE FIGHT FOR THE FAITH OF THE PHILIPPINES

LINO BANAYAD

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MAJOR GENERAL Basilio Valdes, Chief of Staff of the Philippine Army and Secretary of National Defense, experienced the grueling days of Bataan and Corregidor. Only reluctantly and under strict orders did he escape from the island fortress. Coming to this country with President Manuel Quezon, he is now a Cabinet Member of the exiled Philippine government. In his speech before the Filipino Catholic Club of Washington, last December, Major General Valdes gave utterance to the hope that is burning in the hearts of those deeply interested in the Philippines:

... those of us who have never wavered in our faith in the ultimate goodness of God and His justice, can all join in the prayer and hope . . . that henceforth ours shall be a universal brotherhood of men, bound in the unity and strength of the Catholic Faith. And once again back in our native land, we Filipinos shall find the beautiful flower of Catholic Faith and culture blossoming again everywhere.

True, the Faith will survive. Of that there is no doubt. But one must not forget that the present war struck the Islands when the Church was still recovering from the hangover of that other war that ended in 1898. Indeed, roots of danger against the hope of "Catholic Faith and culture blossoming again everywhere" are apparent. They cannot be ignored. The lack of priests with its inevitable consequences, lack of adequate knowledge of the Faith on the part of the laity, and Protestant activity coupled with anti-clerical influence, constitute the great menace to the Church in the Philippines. And upon our preparedness to meet them will rest the well-being of the Church in the Islands in years to come.

After the War of the Revolution, in 1898, almost one thousand priests left the Islands. This wholesale departure left the Church practically helpless in safeguarding the faith of her meagerly instructed children against her moneyed and influential foes. In 1905, Bishop Hendrick of the Diocese of Cebu (which diocese was raised to an archdiocese in 1934, headed by its first Filipino Archbishop, Msgr. Gabriel Reyes) wrote that there were more than 2,000,000 Catholics in the diocese. Seventy-five parishes were without resident priests. The handful of priests and nuns helping him were overtaxed. In 1937, at the time of the International Eucharistic Congress, Archbishop O'Doherty confided to Father C. C. Martindale his need of at least 200 priests for the work of the Manila Archdiocese. The other dioceses of the Philippines were in a much more serious plight. Before this war

eighty-two per cent of the 16,000,000 inhabitants were Catholics. Yet there were only about 1,300 priests ministering to their needs—one for every 10,000 Catholics. The meaning of this fact stands out in full force when one recalls that here in the United States there is one priest to every 700 Catholics or, roughly, one priest to every 4,000 Americans, Catholic or otherwise.

So a priest in the Islands has to grapple with a job intended for some ten men. No wonder lamentable ignorance of the Faith even among Catholics was rampant, that the Catholicism of so many was flabby. Many towns of the outlying provinces had been without resident priests for twenty or thirty years. No wonder that a portion of the Catholic population saw the priest, as has been flippantly remarked, "only when people are hatched, when they are matched, and when they are dispatched."

With this dearth of priests and consequent ignorance, and bitter anti-clerical propaganda against the Friars because of their political influence, the Philippines were ripe for religious troubles. It was because of these unhealthy conditions that Gregorio Aglipay, an apostate priest, was able to found the *Iglesia Filipina Independiente*, in 1902. Here was an indigenous church which deceitfully mimicked the externals of the Catholic Church. With its pretended sameness with the Catholic Church it rode on the crest of the national movement. An alarmingly large group of the uneducated was swept along at the height of its popularity. In 1942 this sect numbered a million and a half adherents.

The common people adhered to this schismatic church because they were simply hoodwinked. They have always preferred the real Catholic Church to this travesty of it. Whenever a Catholic priest gets settled in an Aglipayan stronghold, the people gradually come back to the old Faith and the *pari-pari* (imitation priest) packs up and silently steals away. This has been a common occurrence in all parts of the nation, but most of all in the Island of Mindanao. Education will undermine this church built upon contradictories. It is an illegitimate offshoot of a perfectly licit nationalist movement, and the presence of a sufficient number of zealous Catholic priests will deal it its *coup de grâce*.

In 1942, Protestant groups numbered 392,636 among their adherents, a great number of whom were zealots. They had some 2,000 church buildings, about 5,000 Sunday schools. Ministering to these were 500 pastors, 600 evangelists, 670 dea-

conesses, and 240 missionaries. At Dumaguete, a beautiful town on the southern tip of the Island of Negros, is Silliman University, founded in 1901 by the Presbyterian Board of Foreign Missions in America. In 1942, it claimed an enrolment of a thousand students. At Jaro, Iloilo, is the Central Philippine College supported by the American Baptist Foreign Society. In Manila the Philippine Missions of the Presbyterian, Methodist, Episcopal, United Brethren, Disciples of Christ, and Congregational Churches have the Union Theological Seminary for the Philippine Protestant clergy. Aside from these institutions, Protestant mission schools are scattered in many places throughout the provinces.

They have money, influence and organization. And they are assisted by the Filipino's charming yet unsuspecting good-will. In general, even the mature Filipino's outlook is still childlike in many ways. He confuses goodness of heart with correctness of thought. Protestants have been kind to him; therefore they are good; therefore their religion is correct. They are his teachers; therefore they know better than he does, and in everything; therefore their belief is better than his.

In the face of this, Catholic missionaries soon realized that, aside from the true mission work, a sufficient number of priests and Catholic education would ease the religious situation. Ten seminaries for the diocesan clergy of the Islands are an indication of far-sightedness. In conjunction with the great Santo Tomás University (now unfortunately turned into a Japanese concentration camp), the Dominicans were managing the Pontifical Seminary in Manila; the Jesuits the Apostolic Seminary of San José in Balintawak, just outside Manila. The Vincentians were running six seminaries, in the Archdioceses of Manila and Cebú, and in the dioceses of Lipa, Naga, Jaro and Calbayog. The Fathers of the Divine Word were conducting two seminaries, one in Vigan, the other in Lingayen, and a novitiate in New Manila. The Jesuits have their Sacred Heart Novitiate at Novaliches, some seventeen miles from the capital. Yet these seminaries cannot turn out enough priests, due to scarcity of vocations. At the time of the Eucharistic Congress, the native priests numbered only 800. Vocations to the Sisterhoods were fast developing. Around 1936 a congregation of native Sisters, *Beatas de la Virgen Maria*, was raised to the status of a Pontifical Congregation. Other Sisterhoods were being supplied with native vocations. The most prominent of these is the Sisters of St. Paul de Chartres, with a hundred novices before the war.

How the Church has striven to provide Catholic education for her children may be seen from the fact that, in 1940, at least 240 up-to-date colleges, from all parts of the Islands, were enrolled in the Catholic Educational Association of the Philippines. One look at a catalog of Catholic schools and colleges of the Philippines will convince anyone of the scope and standard of education provided by religious men and women for the youth of the Islands. There are the great Santo Tomás Univer-

sity and San Juan de Letrán College under the Dominicans, San Beda College of the Benedictines, De la Salle College of the Christian Brothers, Ateneo de Manila of the Jesuits, in Manila. There also are girls' colleges conducted by several orders of religious women: St. Scholastica's College of the Benedictines, St. Theresa's College of the Belgian Missionary Canonesses of St. Augustine, Holy Ghost College of the Holy Ghost Sisters, St. Paul's Institution under the Sisters of St. Paul de Chartres, and others.

Through the work and self-sacrifice of these Catholic missionaries and educators, the Philippines today can still be called the only Catholic country in the Orient. Hand in hand with the native clergy, these missionaries have paved the way for the reawakening of the Faith. The vigorous Catholicism displayed by the youth after the International Eucharistic Congress was, under God, due to them.

Yet the youth of the Philippines has been counted among the precious booty of the present war. Eighty-two per cent of those who made the supreme sacrifice in the fox-holes of Bataan and on other Philippine battle-fields were Catholic. They were eager to throw themselves between the enemy and their country. They were keenly aware of what they were fighting for; the Catholic Filipinos. Among them were prominent leaders of Catholic Action, active members of the Chesterton Evidence Guild, Junior Auxiliary of the K. of C., Bellarmine Guild, Champion Literary Guild. The editor of Manila's only Catholic newspaper, the *Philippines Commonwealth*, Manuel Colayco, was last heard of leading a company of soldiers against the Japs in the battle of Morong. The Church is proud of them all. Catholics hope only to carry on where they left off. They hope, in the words of Major General Valdes, to find after the war "the beautiful flower of Catholic Faith and culture blossoming again everywhere" in the Philippines.

No one seems to know exactly what the Japs are doing to the Church, or to the Protestants in the Islands. This much is certain. The work of the Church, now temporarily curtailed, has to be resumed after the war, and a tremendous task it is going to be. More manpower and help from the laity will be required. More missionaries by all means. Yet there will be a great need of Catholic free schools, Catholic social workers, Catholic publicists, Catholic radio workers, all experts in their own lines, to ensure the well-being of the Church in the years ahead.

America has found out that Protestant "evangelizers and civilizers" are a source of ill-feeling on the part of her Catholic Latin neighbors. The Catholic Philippines, too, resent the presence of these "evangelizers and civilizers." But even now Protestants in this country are preparing to meet the post-war problems of the Far East. Even now they are devising means to re-establish connections with their respective churches after the war. It is hoped that the Catholic clergy and laity of America will not be less alive to the post-war problems of their fellow Catholics in the Philippines.



# CHANCES FOR TAXES?

VERNON E. BRINK

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FACED with the unpleasant prospect of levying further taxes on a public already perturbed by the new levies voted this year, members of Congress are turning dubious, but nonetheless more attentive, ears than at any time since the low point of the depression to projects for a national lottery. Since Pearl Harbor, three bills to raise war revenues through prize drawings by the Treasury have been offered in Congress. All bills were immediately referred to the Ways and Means Committee where, for reasons too obvious to mention, they still quietly repose. Now certain weighty elements, alarmed at the fact that Federal Government expenditure is out-running Government income at the rate of \$150,000,000 a day, have set to work on Congress to get these bills onto the floor for early consideration.

To a people who, in twelve hectic months, have come to accept sweeping economic innovations as necessary adjuncts to total war, the prospect of a national lottery to help close the gap between Government spending and income will not come as a great surprise. Indeed, if we accept the results of a Gallup poll published January 30, 1942, by the American Institute of Public Opinion, we find that the public is not only prepared for enactment of such legislation but also willing to lend it substantial support.

To the Institute question: "Would you favor lotteries run by the Federal Government to help pay part of the cost of carrying on the war?" fifty-four per cent of those responding answered "yes." Only thirty-seven per cent answered in the negative; nine per cent were "undecided." The popularity of the idea, contended Dr. Gallup, may be explained by the fact that, on the basis of a recent Institute survey, fifty-four per cent of adults bet money on various games of chance during the past year. "This means that more than 43,000,000 people had participated in a gambling game at least once in a year's time."

Lottery enthusiasts thrive during periods of stress. The graver the times, the more attractive their ideas. In the decade of the 'thirties, projects for a governmental lottery were proposed again and again. Then, in the very depth and bottom of the greatest depression the world had ever known, all projects failed of fruition, with Speaker Rainey declaring: "The country has not yet been reduced to the extreme of accepting such a revenue measure."

In this greater crisis, when the need for additional revenue matches the need for withdrawing excess purchasing power from the hands of consumers to prevent a dangerous inflation, lottery

proponents have discovered a host of new arguments for their cause, while at the same time intensifying their old appeals.

Of the three bills now in Congress, two provide for a simple lottery, and one to "promote the national defense through the sale of defense stamps, savings certificates, and bonds." According to the latter proposal, offered by Senator Thomas (D., Okla.) on December 26, 1941, "Remember Pearl Harbor Savings Certificates" in one-dollar denominations would be sold at \$1.10, the extra ten cents to represent the price of an attached numbered coupon. One day would be set aside each month for a public drawing. The fund accumulated from the ten-cent-coupons would be distributed as prizes, payable in defense savings bonds. The first prize would be ten per cent of the fund, but not more than \$1,000,000 in bonds; the second prize, five per cent, but not more than \$500,000. The next forty-five prizes would range on downward to one-four-hundredths of one per cent (not to exceed \$250), and the remainder of the fund would be distributed in \$100 bonds as additional tickets were drawn.

Adoption of this bill, asserts Senator Thomas, would "kill the numbers racket, slot machines, pin-ball nickel-grabbers, and bookie establishments," and would increase defense savings and check inflation by withdrawing from circulation money which otherwise would be spent for consumers' goods.

Each of the simple lotteries, offered respectively by Congressman Knutson (R., Minn.) on February 12, 1942, and by Congressman Sabath (D., Ill.) on March 27, propose the sale of tickets through the postoffice; otherwise they differ greatly. Under the Sabath bill, the money lottery would last for a year after the end of the war; under the Knutson bill, a permanent lottery would be established, the revenue being employed after the war to help finance an increase of old-age pensions to \$60 a month.

Under the Sabath bill, drawings would be held at "stated intervals," and prizes awarded. Half of the money received from the sale of tickets would go directly to the Government as war revenue; the remaining fifty per cent would be divided as follows: one quarter to prize winners in cash; one half to prize winners in the form of "Federal War Loan Participating Certificates"; the remaining one quarter to all holders of non-winning tickets, also in the form of certificates. These certificates would be negotiable, non-interest-bearing, and redeemable in twenty years. Only prizes of less than \$1,000 would enjoy tax exemption.

While the Sabath bill would not fix the amount of the prizes, the Knutson bill would provide that for each \$100,000,000 of gross receipts from the sale of tickets, the following prizes should be paid: Grand prize, \$100,000; four prizes of \$50,000; eight prizes of \$25,000; fifty prizes of \$10,000; one thousand prizes of \$1,000; ten thousand prizes of \$500; and one hundred thousand prizes of \$100. The prize money would total \$17,500,000, leaving a profit of \$82,500,000 out of each \$100,000,000 of tickets sold. Prizes of more than \$1,000 could be paid half in

cash and half in savings bonds. Prize money would be exempt from the Federal income tax.

All sponsors of the present lottery projects believe that their measures would raise phenomenal sums of money. According to Sabbath, if several billion tickets were distributed annually, the Government would get \$875,000,000 from his plan; of that amount, \$500,000 would be an outright gift. Knutson's guess as to the probable revenue from his own lottery is about \$250,000,000 annually.

Whether, in fact, these projects would raise such a huge amount of revenue is open to doubt. But to many, certainly, the ideas are attractive.

Lottery enthusiasts contend that we are living in desperate times, and desperate times require desperate remedies; that the dignity of the Government could not be imperiled because, since 1934, the Department of Sanitation of the Puerto Rican Government has been fighting tuberculosis with money raised by lotteries; and that our own Selective Service Act was really a gigantic lottery itself—a lottery not of money but of human lives. And as for the oft-raised claim that a lottery would incite a spirit of gambling, lottery proponents aver that wartime uncertainties have already elevated gambling to the status of a major industry. They cite figures purporting to prove that betting at race tracks has been on the increase ever since the stock-market collapse of 1929.

That we have used lotteries before, and are using them now, can hardly be a defensible argument; our Government once issued letters of marque. Are we justified in sanctioning wholesale gambling now, because we did it before? To the argument that men are gamblers by nature and hence the gambling spirit might as well be directed into orderly, supervised channels, one might rejoin: men are killers by nature too, or thieves, or adulterers. Why not make capital of these impulses as well? Why concentrate on the gambling spirit?

But this kind of rebuttal is quibbling, after all. Even the most ardent lottery advocate must concede that such projects are a voluntary system of taxation, and a tax, as every economist knows—and every legislator should know—is a good tax only when 1) can produce the amount of money needed; 2) it can be collected without undue expense to the public; 3) it is equitable—that is, when individuals pay in proportion to their means. A national lottery probably would satisfy the first requirement, but at what a frightful cost to the public! Far and above that, it would be the very opposite of equitable. The comment, *à propos* of the lotteries urged in 1934, of the Tax Policy League (now the Tax Institute of the Wharton School of Finance, University of Pennsylvania) is still timely:

A generation that is staging a widespread reversion to the obnoxious general sales-tax is now threatening also a return to the even more discreditable lottery. Perhaps the salt-tax and the window-tax will be along any day now. Such reversions are extremely discouraging to those who believe in a business-like government and an equitable revenue system derived from direct taxation as befits an intelligent democracy.

It is, of course, true that, just as public lotteries

in some countries have given way to corruption, so, in others, lotteries have not always been as reprehensible as critics would have us believe. But it is significant to note that in the history of public finance, lotteries have taken their place among the expedients which were resorted to when other and more reputable methods of financing had failed. In England, as in this country, lotteries were abandoned when more assured sources of income became available to the State. Surely our legislators are not so unresourceful as to hope to charm away the national debt by resort to such means. Sooner or later we must realize that there are no easy ways of raising tax money economically; that there is no such thing as easy money; and that easy answers will not charm away hard facts.

## YES, WE HAVE CATHOLIC DAILIES

EDOARDO MAROLLA

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MUCH has been written in the Catholic press on the "need for a Catholic daily in America." During the lifetime of the *Catholic Daily Tribune* most of the discussions concerned the founding of new papers and, occasionally, suggestions for assisting the existing paper. Following the discontinuance of the Dubuque, Iowa, daily, much more printer's ink has been spilled on the subject. And through all the discussions, the fact that Catholic dailies do exist and have existed for many, many years in America, is blandly ignored. Sometimes a writer did refer to the *Tribune* as the only Catholic daily "in English" but the implication of the inclusion of this phrase was never explained. Probably the latest "offender" (to use the word) is the Rev. Raymond Etteldorf who, in the February 6 issue of *AMERICA*, wrote a fine two-page article on the need for a Catholic daily, and again the existing Catholic dailies were not referred to or the fact of their existence even hinted at.

It may come as a surprise to many American Catholics, though not to some 82,743, to learn that we already have Catholic daily newspapers in the United States, as many as nine in 1928, and five today. The existing papers, published in Polish, Lithuanian, Slovenian and Bohemian languages and issued from the Chicago-Milwaukee area, are all full-fledged daily newspapers, going daily into Catholic American homes, bringing general news of their community and the nation and the world from a Catholic point of view. Two of them have a daily page in English. All are well supported by advertising.

As given in the 1942 *Catholic Press Directory*, their total circulation equals 82,743, a not inconsiderable figure. They range from *Dziennik Chi-*



*cagoski* (Polish), of Chicago, with a daily circulation of 25,339, to *Nowiny Polskie* (Polish), of Milwaukee, with a circulation of 24,544. *Draugas*, the Lithuanian daily of Chicago, has 22,050 subscribers; *Amerikanski Slovenec*, Slovenian, of Chicago, has 8,810 subscribers; and *Narod*, Bohemian daily, also of Chicago, has 2,000 subscribers.

The 1942 *Directory* also listed the *Daily Tribune* of Dubuque, Iowa, with a circulation of 7,088 and *L'Indépendant de Woonsocket*, circulation 3,630, published in French. Mail to the latter publication has been returned by the Postoffice Department. The 1928 directory also listed *Dziennik Zjednoczenia*, a Chicago Polish daily, circulating 23,300 copies, *Monitor Clevelandzki*, a Cleveland Polish daily with 19,763 circulation, and *El Diario de El Paso*, Spanish, circulating 5,743 copies in El Paso, Texas.

*Dziennik Chicagoski*, the *Polish Daily News*, is published at 1455 West Division St., Chicago. Its circulation of 25,339 makes it the largest Catholic daily in the United States. In 1928, however, its circulation was given as 29,105. It is published by the Polish Publishing Company and was established in 1890. It is issued each evening, except Sunday. *Dziennik Chicagoski* has the general appearance of the average American daily. Full size, it has eight columns to a page, issues eight pages per day. The Saturday edition has sixteen pages. Its world news is received from the wires of United Press. Its own correspondents furnish special Polish-American news. In addition, it has financial and other columns. The English page is well edited, with six columns of sport news and two columns of world news. Its advertising pages cannot be distinguished from those of a successful English-American daily. Its advertisers include the full range of Chicago establishments, and its classified section covers a page and more. This paper is definitely the paper of the Polish community of Chicago and the surrounding communities, and has a large national circulation as well.

*Nowiny Polskie*, the *Polish Daily*, is issued every afternoon, except Sunday, by the Nowiny Publishing Apostolate, Inc., at 1226 Mitchell Street, Milwaukee. Its circulation is slightly smaller than its Chicago contemporary, being 24,544 in 1942. In 1928 the circulation was 23,460. It was founded in 1906 by the Rt. Rev. Msgr. B. E. Góral. It is now managed by the Franciscan Fathers, Minor Conventuals, with the Rev. B. Snella as Managing Editor. *Nowiny Polskie* is definitely the paper of the community. Those who know Milwaukee and Wisconsin know that a large section of Milwaukee is Polish as are other large sections of Wisconsin. For example, the 1942 Wisconsin *Blue Book* lists the following as candidates for the Wisconsin legislature from the 12th district, Milwaukee: Modjeski, Piszczek, Pyszczynski, Cyborowski, Drozewski, Garfield(!), Koleski, Smigielski and Tutkowski. (Incidentally, Pyszczynski led the field.) This is the community which *Nowiny Polskie* serves with its full eight pages of eight columns, its UP dispatches, its special features and its local news. Many Polish people outside of Milwaukee and Wisconsin read it.

It has a full page of sport news in English and English funnies. Its readers are not limited to first-generation Poles but many American-born subscribers are included. The editor states that he is confident that *Nowiny Polskie* will continue as it is for many years to come. Many Milwaukee firms, both Polish and otherwise, are numbered among its advertisers.

*Draugas*, the *Lithuanian Daily Friend*, is published daily, except Sunday, by the Lithuanian Catholic Press Society, at 2334 South Oakley Avenue, Chicago. Its circulation increased to 22,050 in 1942, from 14,500 in 1928. It publishes eight pages per day, seven columns to a page, and is well supported by advertising. Established in 1909, it became a daily in 1916. It is primarily a paper for Lithuanian Catholics born in the old country. It is not now specifically reaching Americans of Lithuanian descent, but an English page is being planned. *Draugas* competes with a Socialistic, a Communistic and an atheistic daily. It is by far the best edited of the group.

*Amerikanski Slovenec*, published daily, except Sunday and Monday, by the Edinost Publishing Company at 1849 West Cermak Road, Chicago, was established in 1891, and is the oldest Slovenian newspaper in America. In 1942, its circulation was 8,810, a gain from the figure of 7,850 given in 1928. It has four pages daily, seven columns to a page; its contents include news and features. It carries the advertisements of a number of Chicago firms.

*Národ*, the *Bohemian Daily Nation*, is published by the Bohemian Benedictine Press at 1637 South Allport St., Chicago. It was founded in 1894 and is issued daily, including Sunday. Its circulation is small, 2,000 (2,694 in 1928). It also issues a country weekly edition with a circulation of 4,500. Though small in circulation, *Národ* has eight seven-column pages, replete with news and features and very well filled with advertisements. Its Sunday edition has twelve pages, with additional features, including an English page.

During the lifetime of the English daily, too much was *written* about the need for founding others and too little was *done* about the need of helping the existing one. Today, by all means, let the agitation for a Catholic daily in English continue. We do need a Catholic daily in English. And while this agitation is going on, something should be done to preserve what we now have. Certainly every Catholic pastor who reads Polish, Lithuanian, Slovenian or Bohemian will himself subscribe, and every pastor having anyone in his parish reading one of these languages will urge that parishoner to subscribe. The American-born generation which reads the language a little could well subscribe. In fact, in Chicago and Milwaukee, there may be some busy man who does not read these languages at all but who reads only the sport page—in which case, either Polish paper would provide his need for a daily, and the Chicago paper would give him in addition two well-edited news columns summing up the world's news.

If America were wholly an English-speaking Anglo-Saxon nation, then there might be some

justification in ignoring these dailies as something "foreign." But the United States of America is a nation in which many languages are spoken, and which is French, Italian and Spanish, Irish, Scotch and Welsh, Polish, Slovenian and Russian, English, Negro, Japanese, Chinese, Danish, Swedish, Norwegian, Estonian, Lithuanian, Latvian, Finnish—a little bit of every nationality on the face of the earth. These dailies are an integral part of American life, serving American citizens. They are American papers in the fullest sense of the word. They have existed for years, and can exist for years to come. They can develop from papers for, say, the Polish-American community, to papers of the whole community. In fact, was not the only English daily a development of a German paper?

These "other" Catholic dailies cannot be ignored.

## SWORD OF SPIRIT IN ENGLAND

BENJAMIN L. MASSE

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*(Continued from last week)*

IT must not be thought, however, from the power given the Council of Industry to set fair prices and determine standards of quality, that the men who wrote the Sword of the Spirit Report on post-war British industry envisage a profitless economy. In every paragraph of the Report there is manifest a hard-headed realism, and a desire to avoid that naive utopianism which is the curse of almost every scheme for social reform. These men make no attempt to refashion human nature. "Enterprise and hard work," they maintain, "are entitled to a just reward, whether in the form of wages or of profit. Such reward is necessary as an incentive to efficient production."

Therefore, just as the Council of Industry is empowered to set minimum living wages, establish prices and define quality, so, too, will it have the authority to determine a minimum profit to which capital is justly entitled. "There should be a minimum wage for both capital and labor."

In other words, the writers recognize that, while planning is necessary for maximum production, so also are initiative and enterprise—for both workers and employers. Consequently, the regulations, necessary as they are to safeguard the common good and the health of industry itself, ought to be such that "every opportunity should be given to workers to increase their minimum reward." While maximum profits will be controlled by taxation, or in some other way, employers must be given sufficient incentive to find "scope for initiative and invention and for the expansion of industry required to maintain employment on sound conditions."

From this it will be clear that the Report contemplates an industrial order in which private enterprise, personal initiative and the profit motive will not be destroyed either by their own excesses or by the deadening hand of collectivism, but rather invigorated by intelligent social discipline and oriented to the common good.

This preoccupation with the necessity of preserving in any future order the benefits of initiative and enterprise is again manifest in the fourth function of the Council of Industry, which is "to protect the interests of the 'small man' equally with those of large groups." But in this protection of the little man there lurks a danger which these Catholic planners have not overlooked. If substandard firms are kept afloat, either they will have to be subsidized to ensure fair wages and minimum return on capital investment, or the standards of the whole industry will suffer, with resultant loss to the consuming public and to wage earners. The solution, therefore, is not to coddle these firms or, if they are insufficient, to encourage inefficiency, but to raise their standards.

How can this be done? First of all, small businesses must help themselves, and the better to achieve this self-help "will be required to organize in groups without losing their identity." Where this is not practical, where outside help is necessary, the authors of the Report propose to eliminate high-cost marginal producers, as well as unhygienic factories, by establishing "factory centers" composed of "modern buildings complete with heating, power supply, air conditioning, etc." Space in these factory centers would then be rented to owners of substandard units, who would thus be enabled to compete with large concerns.

Finally, the fifth function of the Council will be to establish "a code of fair practice," which, if rightly drawn up and honestly administered, will make it difficult for big firms to destroy competition within an industry by swallowing up the little fellows.

4. The fourth part of the Report is devoted to the relations which should exist between industry and the rest of society—chiefly the consumer, the State, agriculture and finance.

That these relations are of critical importance to the healthy functioning of a social order need not be emphasized, at least not today. We know, alas, how the struggle between different economic groups for their respective shares of the national income can threaten the welfare of a whole economy, even in the midst of war. And we do not have to be told that on the nature of the relation between industry and the State depends, in the final analysis, the very survival of democracy in the modern world; just as on the relation between industry and finance depends the whole purpose of production, whether it should be carried on primarily for profit, or primarily for use and the satisfaction of human needs.

With respect to consumers, the authors are aware that a combination of employers and employees can turn out to be an "unholy alliance" to exploit the market. If, of course, the Councils use



their power to establish fair prices and quality standards with a sense of justice and social responsibility, there will be no great problem. But since the power exercised by the Councils is monopolistic, and since the Councils are staffed by human beings very much interested in their material welfare, some authority, responsible for the commonweal and above the Councils, must have the right and duty to safeguard the public. Therefore, "the State will watch consumers' interests and interfere where necessary." It will also set up tribunals to enforce the code of fair practice established, as we saw above, by the Industrial Councils.

Except for this protection to the consumer, the State will leave industry to govern itself, limiting its economic activities "to supporting and assisting" the organized efforts of its citizens, workers and employers, to assure their own livelihood and the material well being of the commonwealth.

In this way the men who drafted this Report escape the agonizing dilemma which confronts every contemporary industrial society: the apparent necessity of choosing between a return to the anarchic irresponsibility of pre-war capitalism as a system, or the wholesale intervention of the State in economic life, with the consequent growth of bureaucracy and the inherent danger of ending up in some form of Socialism. In their plan for industrial democracy, the *Sword of the Spirit* authors seem to secure the necessary control over greed and selfishness without destroying initiative on the one hand, or turning the State into a sprawling bureaucracy on the other. Students of Pius XI's *Quadragesimo Anno* will recognize in the Council of Industry an application of the principle of subsidiary function, i.e. that the State should not set its hand to tasks which its citizens can accomplish by themselves or by organization. The Council of Industry, by performing functions now burdening modern governments and driving them toward Socialism, provides a democratic escape between the sharp horns of capitalism and collectivism.

What should be the relation between industry and finance? If we assume, as the Report does, that heretofore finance has dominated production (and, inferentially, to its own profit and the disadvantage of production), there will be little objection to the demand that "the domination of finance over production be ended, and money reduced to its proper function as the servant and not the master of industry." Precisely how this worthy objective can or should be accomplished, the Report does not clearly explain. "Some form of direction," we are told, "is necessary to ensure the adequate flow of capital to industry . . . and to prevent the export of capital which is needed by industry in this country." We are told also that machinery to accomplish these objectives must be given serious consideration before the peace settlement. But about the nature of this machinery, or its clearly defined purpose, or the identity of the controlling body, there is nothing in the Report.

The Report is disappointingly brief on the relation of industry to agriculture, the authors being content to point out that the farm and the factory

are complementary, and that there can be no solid industrial rehabilitation without a revival of British agriculture. All this is very true, of course, but it is regrettable that, in view of the splendid expansion of agriculture since 1939, the Report does not enlarge on this major problem and suggest, at least, long-range goals and a sound philosophy of the land.

5. The fifth and final section of the Report is devoted to the postwar settlement—another indication of the realism of the authors. It is doubtful whether any nation can ensure its own prosperity in this contracted and complex modern world independently of other nations. That England cannot is certain. Without foreign trade and loans, shipping and insurance, Britain would be prostrate, and any plan for postwar industrial organization which ignores her "invisible exports" would be doomed from the start.

The Report insists, therefore, upon the necessity of giving full effect to the principles of the Atlantic Charter. Freedom from want can only be won "if trade and industry are deliberately reorganized on the basis of the freest possible exchange of goods and services." This demands an end to "despotic economic domination whether by nations, groups or individuals." It means that on the international plane nations must cooperate "to regulate and develop economic expansion"; and that on the domestic plane the Councils of Industry must see to it that no British individual or group is permitted to achieve a position of domination. It means also that the Councils will act jointly with the British Government in its efforts to cooperate with other Governments in assuring "that the available wealth of the world, which is in fact almost unlimited, is effectively put at the disposal of the peoples of all countries."

Naturally, in any sweeping plan for the reorganization of modern industry, there are bound to be loose ends, proposals not sufficiently developed, implications not realized, which require study and discussion before the plan can win public support or be put into practice. Why, for instance, must the plant committees be allowed only an "advisory" function? Should not the workers have more power over conditions which affect them intimately, and on which their judgment is as good as management's? Should the power of private persons to create money be abolished? What part should the Government play in directing capital to industry? What part the banks and the Councils of Industry? Or again, is the ceiling on profits to be rigid, with no consideration shown for efficiency, risk and enterprise? How can the State be prevented from abusing its right to intervene in industry and from dominating the whole economy?

But these questions, and many others that might be raised, do not minimize the value of this study. The authors themselves call their work an "interim" report, and invite discussion and criticism. When the issues have been clarified in this way, they hope to issue a final statement, which will be not so much a blueprint for discussion as a plan for action.

# WILL THE CONSUMER COME INTO HIS OWN?

SISTER M. THOMASINE, O.P.

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THE Wickard-Davis point-rationing broadcast during Christmas week marked a definite change in attitude toward consumer guidance in our war economy, and a more mature viewpoint on consumer education in general. That the Office of War Information should undertake to prepare the American public for an intelligent acceptance of point-rationing was extremely significant. The broadcast was not merely a formal, nation-wide acknowledgment of the importance of the American consumer. It was also an admission of the facts that information in war-time must be more than news; that it must be a modified form of adult education.

Few today, indeed, depreciate the role of the consumer. Yet the term "consumer" as such has been recently so exploited by the ill informed that the consumer would seem to appear as a type of wartime phenomenon arising like the WAACs and the WAVEs, similarly destined to disappear with the coming of peace. Most modern economists and Government officials do not share this misconception. To them the consumer is the *raison d'être* of production. His income, habits, preferences, desires and susceptibility to persuasion, all taken together, constitute that nebulous economic force known as demand. Demand, in turn, is the sometimes neglected complement of production or supply.

How the interaction of these two forces upon each other is basic to economic balance has been seen in the course of recent economic history in America. Throughout the late nineteen-twenties, a disproportionate consumer demand, resulting in part from a maldistributed national income and erratic spending and savings habits, furthered luxury and semi-luxury production at the expense of staple goods. Later, in the depression years of the early thirties, diminished consumer demand was inextricably linked to stagnant production, a tragedy only temporarily relieved by New Deal pump-priming devices. Toward the end of the 'thirties, prior to the initiation of the defense program, a governmental policy of supplementing lagging private investment replaced in large measure direct relief aid. This was an endeavor to restore balanced production and to ensure a continuous demand.

It was during the 'thirties, as a parallel development to these governmental policies, that there was begun on a national scale what was popularly known as the consumer movement. The movement progressed in three distinct stages. During the initial stage, public and private agencies, monthly

and bi-monthly periodicals, associations, commissions, schools and political parties, each alike sought to educate the consumer. The consumer, it was generally conceded, was the purchaser of goods and services for private use and enjoyment. He—or rather she, since women in the main assumed the buying function—was beset by inertia, incompetence, ignorance, and a susceptibility to fraudulent selling appeals. Laws were passed to protect the consumer; books were published to expose certain adversaries; and credit and cooperative groups were increasingly formed as protests against exploitation. Yet, by and large, the great majority of American consumers remained unaffected and too often unappreciative of the purposes of the movement.

With the first year of total war, however, consumer education reached a second stage of growth. Education on the home front became imperative. Governmental action swiftly outstripped previous efforts to enlighten the consuming public. The jargon of price-control and rationing became more familiar than that of air raids, since the former dealt with actual daily inconveniences and the latter with disasters as yet only potential.

New war offices, the OPA and OCD, introduced consumer centers and sponsored institutes, lectures, consumer weeks and pledges. Older agencies accelerated their activities. Even neutral institutions, such as the public schools and banking systems, were called into service, the one inaugurating sugar-rationing registration, and the other providing deposit-account facilities for ration-coupons.

Masses of free pamphlet-literature were urged upon the public. Some pamphlets depicted housewives as heroines. Others analyzed inflation extensively, even, as one economist observes, *ad nauseam*. Still other pamphlets simplified the process of price control to the point of incredibility, gave full publicity to shortages and substitutes, and described the art of conservation in a manner at once realistic and persuasive.

To estimate the value of these heterogeneous forms of consumer education during the second period of growth would be to risk the errors inherent in immediate judgments. Some obvious results, nonetheless, may be cited now. First and foremost, a popular realization of the present completely altered relationship between demand and supply has been at least partially attained. Furthermore, the President's seven-point anti-inflationary



program has no doubt enlightened the public as to the principal methods of both restricting excessive consumer demand and modifying its effects on reduced civilian supplies. In addition, three constituent parts of the program—price control, rent control, and rationing—have been organized with a fair measure of public cooperation.

In the Chicago Regional Office of Price Administration alone, 15,000 volunteer workers manned 850 War Price- and Rationing-Boards in seven States. Here, thousands of teachers, womens' organizations, and public-spirited citizens twice helped with registration, while business men, trade associations, newspapers and radio stations gave generously of their time to tell the story behind the program. In all regional divisions throughout the country, Government appointees visited summer-school centers of higher education and enlisted the aid of trained minds to further the program in the coming school year. Throughout this entire cooperative campaign, the emphasis has been on rational analysis rather than on the purely emotional appeal characteristic of patriotic drives during World War I. This is an obvious achievement.

At the same time, certain weaknesses inseparable from such a program have nullified many of the results. First, a haphazard organization with an unfortunate political atmosphere—and this despite Mr. Henderson's personal integrity—has provoked popular resentment, particularly in the South and Middle West. Again, conflicting inter-Governmental-agency reports, such as those on sugar and oil shortages, have confused the public to an even greater extent than did the complex statistical data demanded of it by various price and rationing boards. Faulty timing of programs—for causes not disclosed—as well as tangled accounting and administration, have increased this confusion.

Occasionally the local press has served to intensify public bewilderment, either in its unwitting efforts to describe existing conditions or in its deliberate attempt to discredit the Administration's conduct of the war. Then, too, large sectors of the American public, suspicious of propaganda or swayed by pre-election appeals, or indisposed to sacrifice at the height of a war boom, did not constructively support the programs. Therefore, although definite progress toward economic literacy has been unquestionably attained, much of the new knowledge has remained sterile for want of individual conviction and motivation.

This second stage was climaxed by Leon Henderson's resignation from OPA and later by that of Donald Montgomery, a Government leader of the consumer division of the Department of Agriculture since 1935. Upon resigning, Mr. Montgomery told the press that from now on the consumers would have to care for their own food interests. Then a group of organizations, including the League of Women Voters, the Cooperative League, and the Association of American University Women, drew up a petition for consumer representation in councils promoting programs on the home front. Established consumer leaders seemed fearful of the future.

But with the Wickard-Davis broadcast, it appears that the Administration has no intention of disregarding either the consumer as such or the great pioneer accomplishments in consumer education. On the contrary, the broadcast implied, as have later official announcements, an intention of rectifying at least in part the weaknesses of the earlier consumer movement. A third and undeniably more mature program of consumer education seems about to be put into effect.

Already certain desirable shifts in policy may be observed. The clearing and dissemination of all home-front orders through the Office of War Information should lessen contradictory reports. It should likewise serve to identify consumer information with public information and thus clarify the meaning of the terms. Furthermore, the OWI is now in a position to place consumer interests in their proper light, that is, as a type of public interest distinct but never wholly separate from military, production, labor and agricultural interests. For the soldier, producer, worker and farmer are also consumers. In fact, by this integration of interests, the consumer movement of wartime should develop into more than a mere emergency measure.

Primarily, it should promote a modern type of neighborliness in which special interests are merged. The new Block Plan of the Office of Civilian Defense, for example, is a means whereby centrally-issued and regionally-enforced consumer regulations are locally discussed. Block Leaders within an area of 500 people initiate informal discussions; hence, they or their feminine counterparts must be well informed on questions of conservation, rationing, price-control, and war savings. Simplified food-price regulations, applicable to given neighborhoods, will assist these leaders in their work. Wartime exigencies, such as limited transportation, will make neighborhood shopping and discussion centers a necessity. In Chicago, for example, 18,000 Block Leaders have been recently elected by residents in their blocks, whereas in San Diego the plan was set up voluntarily early in 1942.

Moreover, an integrated regional viewpoint on common national needs should prepare the public for future international considerations. The consumer's role in the peace world will be even more significant than his position on the home front during war. Here his interests, security and way of life must be viewed not only in relation to the domestic economy but also as part of a world order wherein all peoples, all consumers, must share in a more equitable manner the fruits of the earth and of modern productive techniques.

To outline the hopeful prospects of the consumer movement in its third stage of development, however, is not to deny the difficulties, the innumerable old and new problems involved. As one editor has recently stated: "The home front will be the dangerous front in 1943." Surely no end of reorganization and planning will do for the American public what it must do for itself—namely, resolve to sacrifice voluntarily and face total war, realistically. Once this stage in self-education is passed, the American consumer should indeed be mature.

## THE POPE AND FASCISM

WHEN Pope Pius XI told the Italian Catholic Actionists in July, 1929, that "there is no other way of thinking in the Catholic sense, and such a way of thinking is neither racist nor nationalist nor separatist," his words may not have sounded melodious to an Italian professor reared in an intense nationalist Risorgimento tradition, but to our matter-of-fact transatlantic ears, they seem not to echo a passionate love of Fascism.

We understand also with difficulty why, if Pius XI's present successor and heritor of his ideas and policies is really so Fascist-minded, he keeps baiting the Fascists and Nazis and showing painful unenthusiasm for Hitler and Mussolini's great anti-Bolshevist crusade.

Dr. Salvemini's reasoning (*New Republic*, March 8) is puzzling. (1) The consistory which elected Cardinal Pacelli was pro-Fascist, since it rejected the anti-Fascist Della Costa. (2) But they did so because Mussolini smartly made them think Della Costa was *his* man. This, to our simple way of thinking, would seem to make them anti-Fascist.

Evidently there is desperate need of explaining away what the Popes say: otherwise the Pope will enjoy prestige after the war, and his universal, non-separatist ideas will win acceptance. It might go over with the groundlings to ridicule the rather verbose language of traditional Rome. But Popes have a way of saying very weighty things in their long, periodic sentences, and some people take them seriously. Even non-Catholic Eleanor Packard in the January *American Magazine* (cf. *Catholic Mind*, January, 1943), very embarrassingly for the professors, keeps emphasizing that naïve notion and will even believe that when the Fascist Government blackjacks the sale of Vatican-inspired *Osservatore's*, it means Blackshirts are really annoyed at the Pope and the *Osservatore* as well. So another hypothesis must be constructed.

Explanations are at hand. The Pope talks and acts like a neutral as far as his own Catholic children are concerned. Ergo, he means nothing he says about the heathen ideologies that are tormenting them. He blesses Italian newlyweds and admits German Catholic soldiers to an audience; so the Pope, being a Fascist, would surely tell the Swiss Guards to throw out any British or American soldiers if they *were* in Rome and asked for a blessing.

This work of trying to make the Pope look foolish is a desperate job (Pius XI said it was a boomerang, only he said it in French). The blocks in the jigsaw puzzle never quite fit, and the Pope keeps dealing out anti-Fascist medicine as a protagonist of the juridical order. However, Professor Salvemini never gives up. Back in 1929 he was busy in the *Manchester Guardian* setting Hugh de Blacam to rights and he has nailed his flag to the anti-clerical masthead. Only one wonders what good these men expect to achieve, who vainly but everlastingly try to bore holes with their shaky little "hypotheses" in the only ark in which freedom can ride the waves over the world's deluge today.

# EDITOR

## A STEP FORWARD

THE resolution introduced by Senators Hatch, Burton, Ball and Hill calling on the United States to "take the initiative" in postwar peace planning raises the hopes of all who wish to see America play its rightful part in fashioning a better world. Even though, as some observers predict it will, it find a grave in Committee, it will have served to focus attention on a very pressing problem.

Up to the present, over every discussion of a postwar organization for the peace of the world, there has loomed the ominous shadow of Woodrow Wilson. Churchill could speak clearly for England; Stalin could speak clearly for Russia; but behind Mr. Roosevelt was the Senate, without whose consent the President's words were writ in water. As Mr. Lippmann wrote in the *Herald Tribune* on March 16:

This is the third war in which we have been engaged in less than fifty years: once we almost failed to get a treaty of peace, once we did fail and now for a third time we are wondering whether the Senate will permit us to make a treaty.

It is an encouraging sign, then, that the initiative may come from the Senate. The Constitution supposes that treaties will be made "by and with the advice and consent of the Senate." Too much stress, perhaps, has been laid on the consent and not enough on the advice. If the Senate can work out some practicable machinery of consultation, it would be the readier to ratify a treaty for having had a hand in the making of it.

It is worthy of remark that the United States, which showed no enthusiasm for the late League, is now asked to "take the initiative" in helping to settle the post-war problems. This is all to the good. If we want a scheme of international organization according to our American ideals, we shall strengthen our hand considerably by making our declaration clearly and early. We shall set a standard to which we may rally others, rather than have to try to modify a possibly unacceptable standard proposed by others for us. Amongst the United Nations, America's prestige is high and we are little likely to be suspected of ulterior motives and ambitions; the initiative naturally rests with us, and we should not lose it.



## J. P. MORGAN

ON Saturday morning, March 13, at the age of seventy-five, died J. P. Morgan, head of the most famous banking house in the world. Located at the "Corner" of Wall and Broad Streets in lower Manhattan, the House of Morgan exercised for more than half a century a princely influence over American industry, transportation and finance, and in international banking circles achieved a position never attained even by the fabulous Rothschilds.

Few men, not excepting the most powerful kings and emperors, have ever held more effective power over the lives and welfare of millions of their fellows than did Mr. Morgan and his father, J. Pierpont Morgan, founder of the House. According to the Pujo Committee of the House of Representatives, which investigated the "Money Trust" back in 1913, the House of Morgan, together with its allies, First National Bank of New York and National City Bank of New York, held 341 directorships in 112 corporations having, in 1912, total resources of \$22,245,000,000. This sum exceeded the assessed property values of all the States and territories west of the Mississippi River.

That the power of the Morgan dynasty did not suffer upon the succession of the son in 1913 is clear from the records of another Congressional Committee, the Senate Committee on Banking. As a result of this Committee's work in 1933, it was revealed that the House of Morgan then occupied 167 directorships in eighty-nine corporations, with aggregate assets of about \$20,000,000,000.

From these bare figures it will be evident that whatever judgment history finally passes on the system of "finance capitalism," and we do not think it will be benevolent, the House of Morgan, for good or ill, is deeply implicated. With the death of J. P. Morgan, therefore, the symbol of an era passes—an era of economic and political rule, founded on financial power. That era died when the country, after the collapse of the cardboard house of stock-market prosperity in 1929, turned to a man who promised to drive the money-changers from the temple. Before his death Mr. Morgan knew that that promise had to a considerable extent been fulfilled. Power had gone from the "Corner." It had been transferred to Washington.

## THE OTHER TWO HORSEMEN

WE have become rather accustomed to condoning large mistakes on the part of government planning. Reasonable men realize that there must be some degree of trial and error in putting into effect experiments in a new concept of government. As long as the intention is good and the need to do something is obvious, we are more or less complacent when large structures such as the NRA or the OPA have to be scrapped or completely reorganized. The nation is so huge and the ground so new that fair-minded men admit the great difficulties of the task and, with a worried thought about the awful cost of such experimentation, forgive and forget.

Recently, however, there have been two grim warnings, from experts in their field, that send a chill of apprehension through every American. They concern the two remaining dread Horsemen of the Apocalypse, Famine and Pestilence. To ward off these terrors there must be no bungling. There must be sound planning and conscientious execution. And the solving of these absolutely essential problems lies mainly with the Federal Government.

Herbert Hoover, speaking to the Midwest Governors' Conference at Des Moines, gave an ominous picture of the present state of our national larder and the prospect of replenishing it under present conditions. The shortage of labor and of agricultural machinery make the chances of matching last year's harvest very slim.

Few of us realize that we are no longer a self-sufficient country in the matter of food. We have been importing large quantities, and our present state of partial blockade creates acute situations. Remembrance of huge surpluses and overflowing granaries and "ploughing under" have given Americans a fictitious optimism. We are so unfamiliar with the gaunt features of the lean Horseman.

The stark fact is that too much of the meat we have been eating has come from slaughtered dairy and breeding cattle; too many farms have gone under the auctioneer's hammer from lack of help, machinery or profit; too many farm boys have been taken in the draft. The remedies for all this must be immediate and drastic. The season for planting and cultivating and harvesting and breeding will not wait on discussion and bureaucratization.

The other warning comes from the National Conference on Planning for War and Post-War Medical Services, held in New York City. Whether or not the Conference was representative of the entire medical profession does not weaken the force of its warning about the ravages of disease that are apt to break forth in the wake of the war. With nearly half the doctors of the country serving with the armed forces, this, again, leaves the home front woefully exposed.

Both of these problems have a bearing not only on civilian safety, as Mr. Hoover points out, but on the winning of the war. Other wars, notably the

last World War, were lost on the home front. If a balance is not struck between the needs of the armed forces in manpower and supplies and the essential needs of the civilian population, we shall lose the war and our Allies will go down with us. If our fighting machine becomes so great that it drains the life out of those who produce the arms and food needed to win the war, someone will have blundered and that will be a mistake that cannot be shrugged off.

Undoubtedly, those in Washington who are charged with the duty of foreseeing and preventing these terrible dangers see them more clearly than we do and are taking necessary steps. We only hope that rival claims of other departments and the creaking and sometimes blundering agencies of Government do not delay immediate and effective action. Men who know have interpreted some alarming handwriting on the wall.

The beat of the hooves of the other two Horsemen is yet faint. May God give our leaders the wisdom and the means to head them off.

## EIGHTEEN YEARS CROWNED

PERHAPS it was his long crusade; perhaps it is his present prayerful interest; more likely it is both, the second crowning the first, which brings to an apparently happy end one cause the late Father Blakely, of this Staff, furthered with a trenchant pen.

One of his last editorials, in the issue of February 20, 1943, entitled *Overworked and Underpaid*, dealt with the plight of postal employees. "Since the days of Ben Franklin," it began, "no one has heard of a wealthy postoffice employe." We shall not hear of wealthy ones now, either, but at least we shall hear of ones who are given a fair deal, in comparison with other Federal employes. The House has approved pay increases for all postal employes—their first in eighteen years. Since 1925, despite increased taxation, rising living costs, increases in other Federal branches, they have staggered along, doing an arduous public service on starvation wages. Now there is a step toward justice.

Father Blakely had fought for this justice for all of those eighteen years. That his voice had an influence can be seen from the grateful letters that came in, thanking him for his help. His may not have been the only hand that threw the stones that caused the ripples; he certainly tossed his, though, and it was no pebble. The ripples will reach many thousands of humble and zealous workers, and they will not be ripples; they will be a tidal wave of good fortune.

Paul L. Blakely will rejoice to know that his writings helped the lot of postal employes; may all the efforts of this Review for the advance of social justice meet with equal success; may this bill for the postal employes' relief, in Father Blakely's words, "be the first step to that sane and humane labor policy which the Government has yet to adopt . . . for the welfare of its millions of employes."

## THE STRONG MAN ARMED

THROUGH the densely-packed throng ran a thrill of amazement at the power of Jesus. A dumb man, possessed of a devil, had crouched before Him and the Master had expelled the demon and restored speech to the victim (Saint Luke, xi, 14-28). But under the murmur of admiration was a discordant note of doubt and disparagement.

Always, in the multitudes which followed Jesus, there were a few men who watched Him with hatred hot in their eyes. The Pharisees resented His influence, raged at the fact that the whole world went out after Him. They were forever trying to trap Him in His speech, ambush Him with some inescapable dilemma. Now they accuse Him of casting out devils only by the power of Beelzebub, the Prince of devils. Unable to deny the obvious miracle He had performed, they try to turn even His act of mercy into a calumny to discredit Him with the people.

Swiftly He demolishes the illogical accusation. Satan would scarcely cooperate in the destruction of his own power. Moreover, the children of the Pharisees, that is their disciples, also attempted exorcisms and would certainly not look to any other than a Divine Power for the expulsion of evil spirits.

Then Our Lord inserts a short parable to describe the warfare between Him and Satan. A strong man is safe in the possession of his goods unless a stronger opponent comes against him. Satan is strong but Jesus has come, with irresistible might to drive him forth from the souls of men.

It is a declaration of war against the Powers of Darkness. "He who is not with me is against me." Those words, in all likelihood, refer to Satan, who is not the Master's ally, as the Pharisees contumeliously said, but His deadly enemy. They refer also to each individual soul. For in the warfare between Light and Darkness there can be no neutrality, no spiritual isolationism; suspended allegiance or half-hearted loyalty is nothing short of treason.

When Jesus paused after refuting the Pharisees, a woman raised her voice in tribute to the mother of this great Prophet and wonder-worker. "Blessed is the womb that bore you." It was a beautiful remark, a salute from a woman to her who was full of grace, whom all generations would call blessed, Mary, the Mother of Jesus.

Yet pleased as He must have been, Jesus gently reminds His hearers that though physical relationship to Him was a precious privilege, spiritual kinship was the more important. Mary was exalted above all women in the birth of her Son, but the real reason for her soaring sanctity was her complete dependence on the Will of God. "Behold the hand-maid of the Lord, be it done unto me according to thy word." She had heard the word of God and kept it. Absolute conformity to the Holy Will of God was what made Mary holy.

Absolute conformity to that Will can make all of us blessed.



# LITERATURE AND ARTS

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## RICHES FOR CHILDREN

SISTER DOLORICE

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BECAUSE children are wonderfully alive, always eager, aware that there is something new for them in every moment, the task of the teacher should not be difficult. Today, it should be even less difficult, for children see infinite opportunities awaiting them in the world of tomorrow, and they accept readily the challenges of every day. To help them meet these challenges there are two pertinent things that we should be giving to every child, first a larger spiritual domain and, secondly, a strong defense, for children today are witnesses—if not actually, at least vicariously—of the greatest orgy of destruction that has ever struck the world.

Instead of the noble grandeur of cathedrals, the warm colorfulness of master canvases, the classic simplicity of superb sculptures, our generation is bequeathing to youth only ruins and the means of large-scale destruction. It is true that this is all material devastation and that our regret need not be poignant because we are fighting with the hope of victory, for the preservation of the freedom which is the safeguard of the spirit. It was only in the freedom of the spirit that the noble songs of the Middle Ages, those giant prayers, the cathedrals, could be raised, and it is only from a living faith that man can create art which has the beauty expressive of the infinite.

Greatness in art and in life is always the product of freedom and of faith, and since we want our children to produce strength and beauty in their lives we must give them freedom which will be a strong defense, and faith which will enable them to see the whole world as the city of God. If our children are going to have a diminished inheritance of beauty in tangible forms, there is stronger reason why our contribution must emphasize the enriching of the spirit. In this, we see the importance of our children's reading. Words are essentially spiritual. God the Father, giving expression to His love for men, sent His Son among them and He is called the Word of God! The educator's paramount duty is to give, to lavish, even to squander the riches that words bring us in the books we give the children who are ours to guide for a short time.

Books can be divided roughly into two groups: books that have lived a long time, great books where child and adult meet on common ground, books so universal that the child of every nation knows them; and books that are the products of contemporaries, some destined for short life, others marked by the timeless quality that will

make them readable for many years. Of making books there is no end, said the Preacher, and though it may be difficult to make right choices, it is incumbent upon us to choose books that can bring to the child new vision for his spirit, deepening the awareness he has of his own being.

No book is more replete with this power than the Bible, hardly a book, for it is a library in itself and, of course, as a whole, not a book for children. But there are children who never learn that the Bible is a living volume, who know it only as a thick book with small, almost unreadable, print. Bible history adaptations do introduce children to biblical characters and stories, but they are seldom alive enough to capture the child's interest with any degree of intensity. Now no one would advise indiscriminate reading of the Bible, but if children were given selected readings in the text instead of the inferior rehashes of Bible stories, they would appreciate the reality of the biblical characters.

Children of all ages love animal stories, yet how many ever meet the playful little dog that goes with Tobias and Raphael on their journey. There is charming naïveté in the way the inspired writer describes the dog as he comes near home. "Then the dog, which had been with them on the way, ran before, and coming as if he had brought the news, showed his joy by his fawning and wagging his tail." No adaptation that I am familiar with includes such details; yet it is these very miniatures that make writing and characters live. Boys would love the ludicrous attempts of David, almost buried in the huge Saul's armor, trying to manipulate his arms and legs. Girls and boys would appreciate the dramatic incident of Joseph's silver cup placed in the sack of Benjamin.

It cannot be argued that the language of the Bible is difficult for children. In a group which did choral speaking, the favorite and the most frequently chosen number was Psalm 23. And when one boy was asked why he particularly liked that, he said: "It's got such a swell," and in the graphic language of a boy he added: "You know, not just like a balloon, but like an organ swells when it's got a lot of noise to make."

Folk literature of all nations gives the child an understanding of human character. It is almost tragic to meet children whose eyes do not glow when *Sleeping Beauty*, *Dick Whittington*, or the *Ugly Duckling* are mentioned. They have already been denied what is theirs by right, and the world of the practical is closing in on them too soon. There are those who will defend the child's privation by saying such tales are often too fantastic. To them perhaps Chesterton will speak with authority:

In the fairy tale an incomprehensible happiness rests on an incomprehensible condition. A box is

opened and evils fly out. A vow is forgotten and cities perish. A lamp is lit and love flies away. A flower is plucked and human lives are forfeited. An apple is eaten and the hope of God is gone.

The truth about folk literature and the reason for its strength and its enduring quality is that it has a symbolic character. *Beauty and the Beast* retells the myth of Psyche and Cupid, symbolizing the union of soul and body. The symbolic origin of folk tales is nowhere better illustrated than in the stories of Paul Bunyan, America's contribution to the folk literature of the world.

Paul owes his being to the translation of a symbol into a personality. He is the creation of the lumberjacks of the 1840's. It was hard going to get their heavily laden boats through the rapids of a river, and one of the lumberjacks, contemplating the triumph of man's patience and ingenuity over the strength of natural force, noticed the importance of the pawl on the ratchet wheel of the capstan, devised to help the boat past the rapids. The pawl is a wedge that fits into the notches of the wheel, thereby controlling the motion. The lumberjack would say: "That pawl is a great guy," or "That pawl sure does a mighty job." And gradually the pawl was transformed into Paul, a personality that expressed the lumberjack's ideals and experiences. No one more readily accepts symbols for reality than do children. For there is an essential integrity in symbols. The whole world is a symbol of God.

The books that are listed as classics belong to children of every age. Children who are familiar with the gallant Hector, the sulking yet dynamic Achilles, the gentle Patroclus, and the adventurous Ulysses will not be so easily caught in the trivial; they will have the vision that transcends the mediocre. Knowing books that have lived many years, they will have wonderful experiences: fighting windmills with Don Quixote, wandering through the Looking Glass with Alice and missing a few classes to fish with Tom Sawyer.

This phase of children's reading (books that have lived a long time) has been skilfully handled by such veterans as Anne T. Eaton, May Lambertson Becker, and the collaborators, Mahoney and Whitney. Not even the baby has been neglected, for *The Birthright of Babyhood*, by Clarence Summer, shows that even the very youngest is influenced by words. He therefore tells the excited mother and dad what to give to the little one.

The choice of contemporary children's books is more difficult, but is simplified if we keep in mind what we want these new books to give our children. It is necessary that some of their reading have a distinct timeliness, they must share the experiences of the present, enriched through personal interpretation. This is skilfully done in *The Courage and the Glory*, by John Floherty, a book dealing with the heroes of this war. Henry Lent has given us *Aviation Cadet* and *Airplane Pilot*, both stories of the actualities that form the background for the producing of the airmen of today.

But let us keep in mind that we are looking for more than timeliness. Every book that we give to children should have both beauty of expression

and beauty of spirit. A child closing a book should have added to the awareness of his own being. He should be greater for having read this book, more cognizant of essential truth, as was the boy who closed *The Red Hat*, by Covelle Newcomb, announcing: "That Cardinal could sure take it. About ten times they had him down and he just started off again. He really was a great one."

The problem of choice is more complicated for the Catholic educator. Many times books labeled as distinctly Catholic, upon examination are found to be Catholic because they have the characters go to mass (with a small letter) or attend a Baptism (so administered that it would give to the initiated the idea that Catholics are an ignorant group practising rather superstitious piosities). In the same book the pseudo-Catholic characters close their eyes to gross neglect of duty and absolute deception in administering discipline. Christ said: "I am the Way, the Truth, the Life." Books which deliberately mutilate truth are using words to destroy the Word which is all Truth.

A book does not necessarily have to present its characters saying prayers and going to church to fit into the category of a Catholic book. No book is more fragrant with the breath of the Holy Spirit than *Dancing Star*, by Malvern, a biography of Anna Pavlowa. As she dances across the pages the reader is caught by the intensity of her desire for perfection, and aware of the beauty of soul and body that was given to the world in her dancing. But this is not strange when it is known that she would return to her hotel, after having spent herself utterly in giving beauty to a crowded theater, and turn to her Bible to read the text: "Know ye not that your body is the temple of the Holy Spirit? Therefore glorify God in your body and in your spirit—which are God's!" The author lets us see that for Pavlowa dancing was a prayer, expressive of that holiness, that ineffable beauty that is God.

Perhaps no modern book has caught with greater clarity this message of truth than Lauren Ford's *Little Book about God*. She starts very simply: "Once upon a time the whole world was called BC and now it is called AD and this is a story to tell you why and how and all about it." Then, just as a child would like to hear it, she tells about creation, and man's part in the coming of sin and disaster. But God who is all Good says He will not have the guardian angels weeping all over Heaven because of sin, so Gabriel is sent to announce the Word. The book concludes with the same simple statement: "Everything before that was called BC and now everything is called AD." To give a child an awareness that the coming of the Word is the most central act of history, and to show that the Word is the express image of the Father, is a supreme achievement.

Every book we give should have this same mark of the Spirit. It should shine forth so clearly that when the book is closed the reader realizes within himself the dignity that makes him man, brother of Christ and son of the Father. Then will he have a spiritual domain that houses Infinity and a defense that is impregnable because it is God.



# BOOKS

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## WAR THAT WON'T STAY WON

APPEASEMENT'S CHILD. By Thomas J. Hamilton. Alfred A. Knopf. \$3

BEFORE commenting on this argumentative narrative of a Southern Yankee in Franco Spain, a few basic realities must be postulated. First, Franco has maintained Spain in the status of a neutral nation. Though troubled, the diplomatic relations between Spain, Great Britain and the United States are being mutually fostered. Second, Franco has resisted the Nazis' attempts, through appeasement, promise of reward, impenetration, propaganda and outright threats, to bring Spain into the war on the side of the Axis powers. Third, despite the fact that the Nazi forces are massed on the Spanish frontier and are capable of making an incursion into Spain, the present Franco Government seems to be inclining more and more toward opposition to the Axis powers and their aggression, and toward friendly relations with the United Nations.

These are the factual realities at the present writing. Both the Foreign Office of Great Britain and the State Department of the United States are wisely endeavoring to keep Spain friendly to the United States and to preserve Spain from the maws of the Nazi jaws. Mr. Hamilton is in the opposition. He makes no effort to conceal his purpose to propagandize against Franco and Spain. The first page of his book and the last page, and all the intervening pages, vociferously and hysterically call for the abandonment of the United Nations' policy of holding Franco Spain in the community of neutral nations.

Mr. Hamilton, now the spearhead through his book of the defeated Communists in Spain and the Left-wing Loyalists in the United States, advocates, by specious argument, distortion of fact and hysterical appeals to fear and prejudice, that Great Britain and the United States be done with Franco Spain and thrust Franco Spain into the arms of the Nazis. In justice, it may be said that Mr. Hamilton knows his dates and the events. He has lived in Spain for four years and, as a journalist, has been a close observer of Spanish affairs and persons.

But he has looked at Spain with an alien, North-American eye, with a mind prejudiced in favor of the Communist regime that, in its later, tottering days, dominated the Spanish Republic. The inherent defects of the Spanish character, the traditional mode of Spanish society, the age-long clashes between Spanish classes, all these are attributed by Mr. Hamilton, not to Spain, but to the regime of General Franco.

No one would deny that Franco has been unable to reconstruct a war-scarred nation that emerged from a disastrous Civil War into the chaos of a World War. But Mr. Hamilton should admit that the task of Franco has been nearly impossible, because of internal dissensions and international complexities. The three parts of the book are a continued intermingling of factual evidence, distorted viewpoints, unfounded conclusions, exaggerated fears, insinuating casuistry, and exhortations to crack down hard on Franco and Spain, even though that means war with Spain and the invasion by the United Nations of Spanish territory.

The perverseness of Mr. Hamilton may be focused on a few details, which could be multiplied indefinitely. He knows, as he reveals in a footnote, that the Spanish Phalanx and the *Falangista* is not the same as Fascism and Nazism. It is a Spanish adaptation of an ideal for a new order. Writes Mr. Hamilton: "The Spanish fascists

object to being called fascist. . . . Nevertheless, I use 'fascist' in referring to the Spanish type. . . ." And Fascist they are called throughout the book. Rightly, Mr. Hamilton excoriates Serrano Suñer who gained control of the Phalanx, but not fairly does he expose the opposition to Suñer and the fact that he was ousted. He misinterprets the Spanish concept of Spanish Imperialism by stressing some exuberantly rhetorical boasting on the part of some Spaniards.

He is bitter over the favorable trade relations between Argentina and Spain, and would have his readers believe that Franco seeks political domination over the Latin-American Republics rather than a closer cultural relation. He regrets that the Franco regime is opposed to civil marriage, divorce, birth-control and Freemasonry. While Catholicism in Spain strikes him as sometimes good and sometimes bad, according to the conclusions he is striving to draw, it is, on the whole, rather regrettable because, in his view, it stems from the old class distinctions and leans toward a return to Conservatism, if not Fascism.

Most particularly, Mr. Hamilton is concerned over the influence exercised by Spain in the Spanish-American Republics as against the North-American Good-Neighbor policy. His solution of winning the American Republics to the Anglo-Saxon North is to have the Anglo-Saxon North smash the Mother Country. *Appeasement's Child* is an unfortunate treatise. Its popularity at the moment is due to the latest upsurge of the Leftist radical press that will never forgive Franco for heading the Nationalist movement to keep Spain Spanish.

FRANCIS X. TALBOT

## LIFE IS SO GOOD

THE HUMAN COMEDY. By William Saroyan. Harcourt, Brace and Co. \$2.75

"WONDERFUL" is the word for this book, the first full-length novel (though it isn't a novel at all) of the ebullient Willie Saroyan. And I mean "wonderful" in its real sense—the book is full of wonder. It opens with little Ulysses Macauley wondering at the marvelous freight train that thunders past, with the Negro leaning over the edge of a gondola, and waving to him. It ends with Tobey George, mustered out of the Army, wondering at the goodness of things that have brought him to his foster home.

All through the book, Saroyan finds the world a wonderful place, ordinary people wonderful creatures. And yet, the vignettes, for there is little thread of plot, miraculously escape being just soupy sentimental. They escape it, because two more sober strains run through these chapters of an ordinary American family in wartime.

They are first, overtones of the Virgilian *lachrymae rerum*: Mrs. Macauley tells Homer, her son and the hero of the book, that one must have pity "not for this person or that person who is suffering, but for all things—for the very nature of things." Second, the story is filled with jumbled, incoherent, stammering attempts to say what is really the shattering and astonishing Catholic doctrine of the Mystical Body. Time and again, Saroyan has his characters, particularly Grogan, the perpetually semi-drunk telegrapher, tell Homer that no man can be good for himself alone, that my goodness is everyone's, that he cannot afford to hate anyone, etc.

This, of course, is all true, but not for the reasons adduced. Saroyan believes all this because he is, perhaps

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all unconsciously, an Origenist—he believes that all will end happily for everybody—we will all get to Heaven. Over-optimistic as this is, more optimistic than Catholic theology, even, allows, this trust of and love for human nature saves the book from being merely more Pollyanna.

Well, there has been very little said about the story of the book. You will see the story soon on the screen; meanwhile, read the book for a novel experience. It is warm, human, funny, just the opposite of hard-boiled, and just so teetering on the verge of a realization of some great Catholic truths that it would not surprise me to see the author soon writing in the tradition of another, who wrote not the Human, but the Divine Comedy.

HAROLD C. GARDINER

## GENIUS FOR FRIENDSHIP

HARVEST OF MY YEARS: AN AUTOBIOGRAPHY. By Channing Pollock. The Bobbs-Merrill Co. \$3.50

THE late Will Rogers said that he had never met any one he did not like; and Channing Pollock says much the same thing in this expansive autobiography.

His father, Alexander Pollock, was born in Prague, capital of ancient Bohemia, of Jewish stock, and his mother came of an English Christian family which had settled in Virginia in the seventeenth century. The father was a newspaper man, brilliant and restless, and the little family was constantly on the move. Finally, he was appointed United States Consul at San Salvador, where he died in 1894 of yellow fever; leaving his frail little wife and young children with practically no money. Channing, the eldest, who was born in Washington, D. C., in 1880, became the man of the family. With little formal education, but an immense ambition, a prodigious industry and a surplus of boyish conceit, he decided on writing as a career. How he succeeded in the many branches of that calling, he tells in a rambling and very colorful style in this scintillating book.

Channing Pollock is a prolific writer and an incessant worker, but he says: "My only genius has been a genius for friendship." This he proves by his captivating pen-pictures of people from all walks of life and from all parts of the world and, in particular, personages of the theatre and literary circles. He became enamored of the theatre and wrote many highly successful plays, among them: *Such a Little Queen*, and *The Sign on the Door*. He knew all the great troupers of the last forty years, all those talented personalities who enhanced that glorious era of the stage. He finds only words of praise and kindness for his fellow-workers along the way, while he amusingly belittles his own conceits and foibles.

Pollock was always the crusader and campaigned with enthusiasm for any cause he espoused. He believed in clean plays and fought for them. He battled for the rights of authors, especially against malicious charges of plagiarism, regardless of consequences to his pocket-book. Later, as a lecturer and magazine writer, he never hesitated to speak his mind sincerely.

He has been consistently devoted to his gentle mother, to his lovely wife and daughter, to his myriad friends and to his American ideals. He says he is a happy man; and he has most certainly been a busy one. He says: "At sixty-two I find myself with a curious sense of being at the beginning of a career. All that has gone before seems merely preliminary."

To review his book is simply to suggest many of the delights it contains; it is better just to recommend it to all enthusiasts of that heyday of the American theatre, which began in the nineties and diminished somewhat in the twenties.

CATHERINE MURPHY

W. B. YEATS. By Joseph Hone. The Macmillan Co. \$6  
HERE we have the authorized and very competently written biography of the poet whom T. S. Eliot called "the greatest of our time." The son of the artist John Butler Yeats, he was born, June 13, 1865, in Dublin, and



was educated there and in London, spending all his vacations in Sligo. After studying art for three years, he left art for literature when twenty-one. His first book, *Mosada*, a long dramatic poem, appeared in 1886. As a boy, he seems to have been "sensitive, intellectual and emotional." Slow to learn to read and spell, he misspelled certain common words, such as "exhausted" for "exhausted," till his death. Although born and bred a Protestant, Yeats early became a Nationalist and never thought of the English, much as he liked them, except as foreigners.

Much of Yeats' early verse appeared in the *Irish Monthly*, edited by Father Matthew Russell who was "not afraid to publish poems about fairies by a Protestant." Among the poet's friends vividly presented are George Russell, Katharine Tynan, Lennox Robinson, Lady Gregory, Lionel Johnson, Ezra Pound, Douglas Hyde, Stephen Gwynn, and George Moore, with whom he had the sense to quarrel. It was Hyde who once told Yeats that he was the only Dublin man ever asked to stay in his Roscommon home. The others would "draw me into their quarrels," he explained. Hone tells us that, like Wordsworth, Yeats had the habit of composing out loud, had very little formal knowledge of versification, and depended almost wholly upon his ear.

Yeats made three or four lecture tours throughout the United States. His most successful lecture was called *My Own Poetry with Illustrative Readings*, and dealt mainly with his early work, because "everyone assures me that the older I grow the more unintelligible I become." Few have characterized Yeats more shrewdly than the gentle Louise Imogen Guiney: "No quarreller with the time, and yet by no possible evidence belonging to it." Although, for the most part, Hone is accurate in his statements, many readers will question what he blandly states on page 448: "There are many truly devout Catholics in Ireland who maintain that they are Communists, swear by Marx, and would put Socialism into practice today if they had the power"; nor is it altogether fair to dismiss Chesterton as "a genial Catholic sophist."

CYRIL CLEMENS

THORN-APPLE TREE. By Grace Campbell. Duell, Sloan and Pearce. \$2.50

THIS tale of rare beauty is a dramatic record of how Canadians lived a century ago. It opens with the coming home to Glengarry of Michael Ross, a fur trader, absent five years. On his way home, Michael meets Fairlie Fraser, who had come from Inverness, Scotland, to visit her sister, Mrs. MacLeod, the minister's wife. Michael was joyously welcomed home by his mother and two brothers, and his dying father, Finlay Ban Ross. A few days later, marshaling his fast-ebbing strength, Finlay Ban Ross takes Michael to the top of the hill where a view could be had in all directions of his vast acres. He gave Michael the east half whereon grew the thorn-apple tree—a pretty tree to bloom by a door-step.

A month after his father's death, Michael was building his house and Fairlie's beside the thorn-apple tree, four-square and substantial, out of hand-squared seasoned pine logs, and out of his own ardent dreams. From the very first day this strange new country was home to the cultured young Fairlie, its fierce primal beauty sang in her blood and took possession of her.

Before Michael was married two years, the life of the fur-trader lured him back to the Northwest's unexplored lakes and forests. While he is away, Fairlie's second son is born. Michael's absence lengthens into more than a year, due to the party contracting small-pox in an Indian village. The story ends with Michael's second homecoming after adventuring and mishaps.

This is the author's first novel, although many of her short stories have been published in Canada, England and America. Her descriptions are exquisite and the story moves vividly and swiftly through a wide range of mood and incident.

ANNE STUART

MR. TIBBS PASSES THROUGH. By Robert Neumann. E. P. Dutton and Co. \$2.50

LONG a successful Continental writer, Robert Neu-

"Stalin's invocation of the Deity some months ago," (we quote at length from the review to which Vice-President Wallace referred in his Ohio speech of March 8th) "had more news value than the execution of a hundred hostages in occupied France. . . .

"Of all the freedoms missing in Russia, certainly freedom of religion has had the lion's share of our attention. . . . The Holy Father and the Vatican have minced no words on this aspect of Soviet ideology. The question has even been one for British and American diplomatic action, and it undoubtedly accounts for the largest share of what popular reservations there may be in the United States against wholehearted support of our largest Slav ally. . . .

"Our sources of information are few and partial. . . . None of these sources is the kind an historian would cherish. . . . There has been need for a convenient and eminently documentary summary of the present situation as free as possible both of venom and speculation. . . . Prof. N. S. Timasheff of Fordham University has given us [in] his RELIGION IN SOVIET RUSSIA [such a report], short, eminently readable.

"The Soviets feel . . . far less antipathy to Orthodoxy and its offshoots than to Catholicism. . . . The government has begun to realize that religion has social advantages. Officials have been much alarmed at the increase in superstition and magic among those elements in the population disaffected from Christianity. [Timasheff] quotes Yaroslavsky (1939): 'It is impossible to build up Communism in a society half of which believes in God and the other half fears the devil.'

"The value of the Church in maintaining moral standards also has percolated the atheist mind. So apparently some of the Party are coming closer and closer to Maurras in the view that social order needs a church (in whose creed of course the elite need not believe.) Obviously if you have to have Christianity, it is better to have a form of it you can control, bishops you can appoint, etc., than have to deal with the supernatural and largely uncontrollable Vatican. . . .

"That the Russian Church is opposed generally to the restoration of capitalism is [a fact] very little understood abroad . . . [but] well-documented by Timasheff. . . . It can have profound significance. It amounts to saying that the Church in Russia approves of a great deal that has been done under socialism, has no desire to see restored the *ancien regime*, will totally support the present government at a very reasonable price—its being left in peace and free to exercise both its sacramental and *apostolic* functions. In other words the Church as an administrative agency of the State again looms up on the horizon. . . . Shades of Peter the Great!

"Despite this, Timasheff is . . . pessimistic about the future. . . . It is worth pondering his words, for they may save us from disappointments:

"The new cultural regime is pleasanter for the Communists themselves than the puritanical austerities of the thirties. Perhaps they will want to maintain it, and if they choose, perhaps religion will continue to enjoy not liberty, not even tolerance, but an easing-off along the lines of 1939-41. . . . But . . . never forget that the New Religious Policy is merely a compromise, reluctantly accepted for compelling reasons, and contrary to the convictions of the government. Hence concessions are precarious. If conditions alter to the advantage of the Communist government, a return to the policy of direct attack is possible with perhaps a general imposition of pressure along the whole ideological front."

HARRY LORIN BINSSE in "COMMONWEAL"

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mann gives us, in *Mr. Tibbs Passes Through*, his first book in English, handling the idiom vividly and accurately. One is not surprised to find him, in his treatment—European and impressionistic—of English people and setting, reminiscent of Dickens, for Dickens is one of the most Continental in spirit of all English authors. At any rate, there is that strange nightmarish quality, a childlike sense of pity and terror and irresponsible gaiety, about the characters and landscape of this novel which is distinctly Dickensian. This quality is to be found especially in such personages as Mr. Tibbs, genteel dreamer, who with his family is a refugee from the London blitz; Mr. Morris, ruthless self-made capitalist, with his heavy, black-clad body and white face, grotesque in his wickedness and sorrow; and Pugh, the little boy whose young life has already been horribly disturbed by war.

There is less obvious moralizing in Mr. Neumann's work than would please Victorians, but none the less the book has moral impact. This is true particularly of the portrayal of Morris, but Mr. Tibbs, though an evident and colossal failure at living, is made far too attractive. We are intended to feel, apparently, that because he is gentle, kindly, unconcerned with material things, full of sensitive sympathy, that he is to be excused the viciousness of his amoral neglect of his family's welfare. This lack of balance is the book's greatest flaw, not adequately compensated for by the irony to which even this fantastic hero is subjected.

JOSEPHINE NICHOLLS HUGHES

THERE IS A RIVER: *The Story of Edgar Cayce*. By Thomas Sugrue. Henry Holt and Co. \$3

IN this interesting book, Thomas Sugrue gives us the biography of the remarkable Edgar Cayce. Early in life, Cayce found himself endowed with a strange power of clairvoyance. Assuming a state of hypnotic trance, he could gain contact with a sick person, even though far distant, render an accurate analysis of the person's bodily ailments, and propose appropriate therapeutic measures.

Cayce was later led to give readings on the mysteries of life—the nature of matter and spirit, religion, mysticism and psychic phenomena. The philosophy that he proceeded to enunciate in these readings was a weird Pantheism. He postulated thousands of personal reincarnations until the individual was sufficiently purified to become part of the Godhead. "Each person," he states, "is a corpuscle in the body of that force called God."

The reader of this book will naturally wonder about the origin of this psychic power. A triple explanation lies open to us. The power is either from a good spirit, an evil spirit, or it is natural (by this I do not mean normal, but natural as opposed to supernatural). We must rule out its origin from a good spirit, since the latter would not have led Cayce into his false notions of religion and philosophy. The clairvoyance can be adequately explained as arising from an evil spirit or from a purely natural power. Since authorities, such as Father Herbert Thurston, S.J., are coming to admit clairvoyance as a natural phenomenon, this latter explanation seems more probable. If we assume Cayce's clairvoyance as a natural insight of bodily diagnosis, his errors in the field of philosophy and religion can be easily explained away, since the realm of spirit is not subject to his power.

The book will be of interest to psychologists, psychiatrists and doctors.

J. E. HUESMAN

CATHERINE MURPHY, residing in Los Angeles, is a veteran reviewer for AMERICA. Her special interests are biography and travel.

CYRIL CLEMENS is President of the International Mark Twain Society.

JOHN HUESMAN, of Mount Saint Michael's, Spokane, specializes in Psychology in the graduate school.



# ART

A SUB-TITLE here might be "from pedestal to scrap heap," for salvaging metal has led to proposals to sacrifice some of our public monuments. Perhaps sacrifice is not the happiest word here, as the idea has been advanced with a suspicious degree of enthusiasm. While the opportunity to acquire a quantity of high-grade metal may have been a consideration, it is not difficult to see that it was also hoped to rid our communities of a lot of bad sculpture. This might be a good idea if we agreed what to consign to the salvage heap.

New York, of course, is not alone in its possession of this kind of art-refuse. Quite aside from sentimental considerations, very few public monuments have any esthetic value that qualifies them for preservation as works of art. It has been a phase of democratic life to endeavor to perpetuate transient reputations, as well as to give weight to political and other matters, by erecting statues of deceased notabilities. In many instances the statue is the only thing that recalls the fact that the particular personage once lived.

Reputation is an ephemeral thing, and posterity is not kind to past glories. As for the more authentic and identifiable heroes, who merit a pedestal with a statue on it, it can be said with truth that such heroes rarely look heroic and the statues are very dull attempts at portraiture. Heroism cannot be shown by the posture of a head or the defiant gesture of an arm, but bombast can, and this substitutes for the inner, spiritual quality.

The matter of art versus the scrap heap has resulted in an experiment by Edward Alden Jewell, the art critic of the *New York Times*. He assembled a volunteer, and entirely unofficial, jury of artists and art amateurs to look over the monument condition in New York and to make recommendations as to what they thought should go. The jury was an interesting one and had on it William Zorach, a sculptor of unusual distinction; Juliana Force, Director of the Whitney Art Museum; William Lescaze, an architect; Chester Dale, the art collector; and James Montgomery Flagg, painter and illustrator. It is evident that Mr. Flagg, both in his opposition to the advanced type of art, and because of his wit, was the comedy relief on this jury, most members of which have a known preference for artistic modernism.

Their conclusions as published in the *Times* of March 7 were more revealing of the fallibility of their judgment than of any helpful directive. Aside from Mr. Flagg, who is a self-confessed sentimentalist, one would reasonably expect that art would determine, in this case, what would be preserved and what would be recommended for the salvage pile. Nothing of the kind, however, for the members started work by admitting that sentimental interests, such as the person portrayed, or the fact that the monument was an old one, were to be given weight. This led to some startling votes in favor of preserving certain quaint old absurdities and equally startling votes for the removal of newer works and for no very clear reason.

Nor were the judgments at all free from that unhappy prejudice that besets us all. This was evident in the adverse judgment on James E. Fraser's equestrian monument to Theodore Roosevelt and in the contrasting, favorable vote for Anna Wyatt Huntington's Jeanne d'Arc. I have no artistic respect for either of these equestrian groups but I confess to being at a loss to determine what led this jury to vote one in and the other out. Certainly nothing in the way of artistic quality distinguishes one from the other, and their conclusion will not do much, either to increase the salvage pile or to rid us of bad statues. Unfortunately, it also has the effect of bringing into question the value of artistic judgment of avowed experts. **BARRY BYRNE**

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HARRIET. To attend almost any performance in which Helen Hayes is starred is an interesting experience. Even before the curtain rises one is convinced that the play will be at least better than the average, for Miss Hayes is among the few stars who can judge a script not from one part alone but from its merit as a whole.

In connection with *Harriet*, the new drama written by Florence Ryerson and Colin Clements, and produced by Gilbert Miller at Henry Miller's Theatre, with Helen Hayes as its star, we had special reason for optimism. It was to give us the big moments in the life of Harriet Beecher Stowe and the story of how *Uncle Tom's Cabin* was written. Early reports from the hinterland assured us it was doing exactly that, and most convincingly. Now, in New York, we are discovering that the play is a fairly good piece of work in itself, and that Helen Hayes makes it seem something of a masterpiece.

My own private opinion has always been that Harriet Beecher Stowe was a very serious person. In fact, Mrs. Henry Ward Beecher told me, many years ago, that Harriet was just that, and I carried that picture till I saw the play. Of two points I am now convinced. Mrs. Stowe at her desk writing *Uncle Tom's Cabin* was one person; Harriet Beecher Stowe away from her desk was another. And—she had a sense of humor!

No human being without humor could have withstood years of the depression, the uncertainty, the hesitations, and the driving force with which the story of *Uncle Tom's Cabin*, before, during and after its writing, lashed the soul of its creator. She certainly did not think any part of *Uncle Tom's* history was amusing; but she must have felt that many other things in life were highly so, and among these, her devoted but egotistical husband.

The best things about the new *Harriet*, to my mind, are the consistent understanding, tolerance and good humor with which the play endows her and which she expresses at every turn. Harriet is a surprising portrait to me, but I accepted it before the evening was over.

The drama gives us glimpses of a good many years of her life, between the 1830's and 1863. *Uncle Tom* had been in her mind since the early fifties, and part of the story existed in manuscript from that time. She had then laid it aside, appalled by the depth and tension of her subject: but her conscience finally drew her back to the unfinished manuscript.

She then completed it in a fine frenzy of authorship that made it possible for her to write in the family living-room, with dozens of Beechers chatting around her. In fact there are moments when we can hardly see the play for the Beechers.

However, we see Harriet's book sweep over the world and do its work in America. We see her beloved son leave her for the war which President Lincoln assures her that she herself has started. Incidentally, the book has raised her from poverty to an affluence that includes a mansion at Andover, Massachusetts, and all the silk dresses for which she has secretly longed.

Her supporting cast is fine, though the authors make old Lyman Beecher a poseur and Henry Ward Beecher merely Harriet's spoiled and jealous brother. Jane Seymour is an excellent Catherine Beecher, and Rhys Williams is all he should be as Harriet's absent-minded husband. Guy Sorel, Geoffrey Lumb, Carmen Mathews, Hugh Franklin, Gaylord Mason, Harda Klaveness, Helen Carew, Joan Tetzl and Ronald Reiss are all good as various Beechers, and the play is admirably staged by Elia Kazan.

Best of all, Miss Hayes herself is with us most of the evening, giving us a new theatrical portrait which will be part of American stage history and a lasting memory to her audiences.

ELIZABETH JORDAN



# FILMS

**HELLO FRISCO, HELLO.** Admission that you remember the songs in this musical is bound to date you, for they are old-timers woven into the story about show people who had their ups and downs in San Francisco soon after the turn of the century. *By the Light of the Silvery Moon*, *Hello, Frisco, Hello*, *Has Anybody Here Seen Kelly*, *Bedelia*, and *Tulip Time in Holland* are a few that have been included and are certain to bring a touch of nostalgia to those who are willing to indulge in reminiscences. Eye-filling technicolor lends enchantment and lavishness to the record of four entertainers on the Barbary Coast who start in the place's saloons but crash Nob Hill before the finale. The racy atmosphere of the era and the locality is depicted as the affairs of John Payne and his friends are unfolded. By his wits, the song-and-dance man becomes the leader of a foursome who make their way up from Pacific Street to the better music halls in the city. Here his showmanship brings Alice Faye stardom and himself power. Comedy dashes in and out through the romantic and musical interludes, chiefly in the person of Jack Oakie who also does some tap-dancing. While the production satisfies completely as a spectacular, musical extravaganza, it is regrettable that exception must be taken to its morals, for the plot reflects the acceptability of divorce. (*Twentieth Century-Fox*)

**THIS LAND IS MINE.** Here is a war drama that achieves impact through dialog rather than action. Assuming the premise that people with a will to be free will fight for their freedom and their country with any available means, the film traces the tragic story of one unnamed Nazi-occupied town in Europe. Set against this background is the heroic resistance, through sabotage and self-sacrifice, of some of its natives, the cringing submission and collaboration of its cowards. There is no picturization of warfare on the battlefield, for the tale concentrates on the happenings behind the scenes. Charles Laughton in the role of a sniveling, weakling schoolmaster gets the major share of emphasis. Unappealing and worthy only of disdain, this cowardly character refuses to take a stand against the invaders, though many of his compatriots defy the Nazis when they try to commandeer food and supplies. Ultimately the perfidy of the Germans becomes clear to the teacher when he sees ten hostages die—men, women and children—who were in no way involved with the crime they paid for. Transformed into a violent patriot, he makes an impassioned speech that inflames his listeners and causes him to become a symbol of rejection of the new order. The part is made to order for Mr. Laughton, and he convinces through the weakling's metamorphosis. George Sanders plays the role of a despicable Quisling. Maureen O'Hara and Una O'Connor capably handle the feminine portrayals. All adults who are able to take a strong dose of the psychological upsets of war in their cinema diversion will find this picture to their liking. (RKO)

**BORDER PATROL.** Hopalong Cassidy is back again in what proves to be one of the best offerings in this series, but it is strictly horse opera. The Texas Rangers, Hopalong and his pal California, are augmented by a third man, Breezy, who adds a romantic flavor to the goings-on. Lending their aid to the Mexican Border Patrol, the trio expose the nefarious tricks of a lawless Texan who owns a silver mine. William Boyd, Andy Clyde and Jay Kirby are satisfying as the Rangers. This celluloid gesture of good neighborliness will please any member of the family. (*United Artists*) MARY L. SHERIDAN

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# CORRESPONDENCE

## SPANISH EXTREMISM

EDITOR: We can be grateful to Benjamin L. Masse for his remarks in *Leftist Myth of Clerical Fascism* (AMERICA, March 6). But in Spain the picture may not have been so clear-cut. The Spanish leftist, always an extremist of course (*todo o nada* as the Spaniard will admit), was up against extremism on the other side, too. Perhaps this statement is not untrue: in modern times the Spanish higher clergy have been the most over-conservative body of men in the western World. Cardinal Gomá, successor to Cardinal Segura as Archbishop of Toledo, in an utterance of July 12, 1933, said in part:

... The living rock of our ancient Faith has been succeeded by the shifting sands of credulity, sentiment, routine and lack of conscience. ... On every sector of the apostolate the convenient and thoroughly Spanish habit had arisen of "keeping yourself at home" (*meterse en casa*), so as to render useless, in the solitary nourishment of private egotisms, the resources and talent which should aid in the general task of saving that which was perishing.

San Francisco, California. PETER M. DUNNE, S.J.

## SAFE BET

EDITOR: In his liturgical notes (February 27) Father LaFarge expressed the hope that he would be where calendars are not necessary by the time Lent began as late as it did this year. Lent will not begin as late as this until 2038; it will do so again in 2049. His enemies therefore, if he has any, would have considerable difficulty in preventing him from attaining his desires.

Detroit, Mich.

B. A. H.

## FATHER BLAKELY

EDITOR: May I express my appreciation of Father LaFarge's article on the late Father Paul L. Blakely, S.J., in the March 13 issue of AMERICA? It was a splendid tribute, and most enlightening—especially that portion of it wherein it was disclosed that Father Blakely and "John Wiltbye" were one and the same distinguished person.

As one who in the past has had some friendly discussions in the Correspondence Column of AMERICA with "John Wiltbye" on the drink question, I must admit that the revelation of his true identity came as somewhat of a shock, believing him to be a layman; but I like to feel now, after reading his last three articles in AMERICA, that "John Wiltbye" and myself were not very far apart in our views on this whole subject.

AMERICA and its thousands of readers will greatly miss Father Blakely. I know I shall miss him very much, especially his weekly contribution on the Gospel of the day. He had the happy faculty of making these writings interesting and appealing; and it was always comforting to observe that, along with Faith and Charity, the other Divine virtue of Hope was always kept before the reader's eye in the homilies. How fortunate to have available from Father Blakely's pen such treasures as *Looking on Jesus, Then Jesus Said*, and *We Wish to See Jesus*. God grant that this last wish may be speedily fulfilled for him and that he may soon join the Heavenly company of those holy characters in the Gospels of whom he wrote so lovingly and appealingly.

Boston, Mass.

MICHAEL J. RYAN

## RELIGION IN RUSSIA

EDITOR: Recent issues of AMERICA and other publications have carried the news that religion is still found deep in the heart of the Russian people. Such a revelation perhaps would not surprise us if we knew this great Russian peasantry as well as, for example, Dostoyevsky knew it. Three-quarters of a century ago he could have told us that the Red Sickle would never cut out the Cross from the heart of his countrymen. Look at these magnificent passages from *The Brothers Karamazov*, written just a few years before his death. Dostoyevsky is speaking through the dying lips of a holy old Russian monk who is uttering his last words to his brethren.

The salvation of Russia comes from the people.

... The people believe as we do, and an unbelieving reformer will never do anything in Russia, even if he is sincere in heart and a genius. Remember that! The people will meet the atheist and overcome him, and Russia will be one and orthodox ... for the peasant has God in his heart.

Though this atheism would take hold among the intelligentsia, the liberal free-thinkers of nineteenth- and twentieth-century Russia, Dostoyevsky saw that the disease would never permanently affect the mass of the people. In the same great novel we come across this passage that might almost seem to have come from the pen of Monsignor Sheen:

They [the liberal upper strata], following science, want to base justice on reason alone, but not with Christ, as before, and they have already proclaimed that there is no crime, that there is no sin. And that's consistent, for if you have no God what is the meaning of crime?

But God will save Russia as He has saved her many times. Salvation will come from the people, from their faith and meekness.

And in a final passage, in which he voices the same solution to the social question as do our Catholic thinkers of today, Dostoyevsky prophesies a glorious spiritual regeneration for his beloved Russia, a prophecy to which we all can add our fervent "so be it."

God will save His people, for Russia is great in her humility. ... Equality is to be found only in the spiritual dignity of man, and that will only be understood among us. If we were brothers, there would be fraternity, but before that, they will never agree about the division of wealth. We preserve the image of Christ, and it will shine forth like a precious diamond to the whole world. So may it be, so may it be!

In startling confirmation of Dostoyevsky's insight I came across these significant statements in *The Month*, for September-October, 1941.

In 1936 a Soviet official admitted that after eleven years of constant effort, "the work that has not yet been done is the creation of the atheist mentality among the tens of millions of workers in town and field."

In the same year J. Trachtenberg wrote:

The peasants of the Russian countryside have not abandoned their religion. They have not become Godless, as is often claimed. On the contrary, the peasant still remains victorious.

And in March, 1941, a decree of the Soviet Commissariat of Education in Moscow stated that the public schools "have not succeeded, so far, in making the younger generation completely atheistic."

So it seems as though Dostoyevsky prophesied truly, and, incidentally, gave us another proof that reading past literature helps to understand the present.

Spokane, Wash.

CLINTON ALBERTSON, S.J.



## QUESTIONS FOR FATHER COAKLEY

EDITOR. I have read with considerable irritation Father Coakley's article in your issue of February 20, concerning the manner in which the poor are cared for in his parish. Apparently Father Coakley does not know much about social work, and the value of social workers, else he would not write as he did in your recent issue. Has he never heard of the very fine Schools of Sociology at the Catholic University, Washington, and elsewhere at dozens of centres of learning, and about their graduates who are doing such splendid work in hundreds of cities? Is Father Coakley just an old-fashioned Catholic reactionary, and would he thrust us back, willy-nilly, into the well forgotten centuries? Why does he not keep up with the times, and utilize all modern advances in knowledge and technique in social planning? How can his parish by any stretch of the imagination be called "progressive" when it exhibits such unfortunate tendencies? Does he not know that centralization and bigness mean efficiency, and that they are the accepted thing in charity and relief in these modern times? Does he not realize that no parish can possibly hope to handle adequately its problem of poverty, and the hundreds of ills attendant upon it, and that organized social work, in charge of highly-trained and well-paid social workers, is the only way in which the poor can be helped?

Would Father Coakley reply to some or all of these queries? I challenge him.

Tucson, Ariz.

HILDA RICHMAN

## LIFE ENDS AT FORTY

EDITOR: I submit the following from two newspapers:  
Girls, Women, ages 17-40, for packing candy. . . .

Sun, Chicago

Women over 45 required for bookbinding. . . .

Telegraph, Brisbane, Australia.

The United States isn't *all out* for war, else the older women would be *asked* to work, instead of being told: "I'll be frank with you—your age—we never have a call for women over 40 . . ." The Federal employment agencies repeat these words daily to mature, capable women.

Defense industries are definitely *not* for us, as we are supposed to be jittery and unreliable. Dishwashing, child-caring, cleaning offices, selling goods over the counter, typing, acting as receptionists, bookkeeping, office-clerking, are places we might fill, if given the opportunity.

Australian newspapers, advertising for female help, consistently call for women over forty-five, thereby leaving young mothers at home, caring for their children. Society has disintegrated since we went to war, and will continue disruption so long as women "over forty" are discriminated against.

My constant prayer is that we Americans may become Australian-minded in regard to older women, call for them in offices, schools, stores, shops, homes and as drivers. If this comes to pass, there will be no need for conscription, for the great number of women over forty who are ready, willing and praying for work, would stem the tide of conscription talk. Then young mothers would be left where the Lord intended them to be, in their homes, training, teaching and enjoying their children.

Janesville, Wis.

H. M.

## MR. TUGWELL

EDITOR: Score one for my favorite weekly. I refer to the editorial several weeks back dealing with the Puerto Rican situation. Your defense of Tugwell must have caused many of your readers to raise their eyebrows. (Me, too!) However, the recent Senatorial visit to that country and the testimony at the current Congressional hearings bear out the soundness of your position.

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*Voice of Citizen:* Police?

*Desk Sergeant:* Yes.

*Citizen:* If I take my car out, will I be stopped for non-essential driving?

*Sergeant:* That depends. Is it a business or pleasure trip?

*Citizen:* Well, I don't exactly know. I'm going on my honeymoon. . . .

(Telephone rings in advertising department of a South Carolina newspaper):

*Advertising clerk:* Hello.

*Woman's voice:* I want to place an advertisement in your paper for my poor little dog. It's lost.

*Clerk:* What kinda dog is it?

*Woman:* (describes dog. Clerk makes notes).

*Clerk:* You wanta offer a reward?

*Woman:* Yes, one can of sliced pineapple, worth sixteen ration points.

*Clerk:* OK.

*Woman:* Run the ad every day for a week. If that doesn't bring my little darling back, I'm going to offer two cans of pineapple.

*Clerk:* OK. . . .

Seattle, Wash. Shoe-repair shop. Woman in stocking-feet waiting for new heels to be put on her shoes:

*Woman* (tired of waiting): Aren't they ready yet?

*Cobbler* (looks vainly through shelves—sheepish look creeps on his face): I'm sorry, madam. I just remember I gave your shoes to another customer by mistake.

*Woman:* Who'd you give them to? Call her on the phone.

*Cobbler* (sheepish look attaining greater depth): I can't remember.

*Woman:* What am I going to do? I can't walk home this way.

*Cobbler:* I'll run across the street and buy you a new pair. Wait here. (Woman waits.)

*Cobbler* (returns, panting): They won't sell me a pair. I got no ration book. You gotta ration book?

*Woman* (looking in purse): No.

*Cobbler* (brightening): Here, try on this pair of unclaimed shoes.

*Woman:* They hurt terribly.

*Cobbler:* I'm sorry.

*Woman:* I guess I'll have to wear them anyway. (Limps out in vise-like unclaimed shoes.)

Colorado legislature debating a proposed bill to prohibit sale of horse-meat for human consumption:

*First Legislator:* The horse is too noble an animal to be subjected to such indignity. How could anybody, for instance, eat *Man-o-War*? It sounds like cannibalism.

*Second Legislator:* My dog can eat horse-meat. I don't see why I can't.

*Third Legislator:* Your dog can scratch the back of his ear with his hind leg, and you can't.

Ten men rescued from a lifeboat after they had spent twenty-six days at sea:

*Survivor:* We prayed and sang hymns a great deal. Nine men picked up after drifting over the ocean for forty-eight days on two rafts. . . .

*Survivors:* We prayed night and day. . . .

Three men land on the Brazilian coast after eighty-three days on a raft:

*Survivor:* We prayed and prayed and prayed. . . .

A great many prayers are rising up to God from this little earth these days. Very many more than is usual.

JOHN A. TOOMEY



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